

**HOLD THE CHILDREN: A CONTEXTUAL CASE STUDY OF A MINISTRY OF  
PRACTICAL COMPASSION IN HAITI**

A THESIS  
SUBMITTED TO THE FACULTY OF  
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY  
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MAY, 2011

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**This work is dedicated to the LORD God.**

I thank you Father for your sovereign plan and love—it is beautifully awesome. I thank you Jesus Christ for your incredible life, death and resurrection. Your forgiveness and friendship is worth more to me than anything in all creation. I thank you Holy Spirit for patiently guiding, teaching, and empowering me on this Kingdom journey.

**To God be all glory, honor and praise.**

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## ABBREVIATIONS

AI	Appreciative Inquiry
AIDS	Acquired Immune Deficiency Syndrome
ASF	African Swine Fever
BBB	Better Business Bureau
BOP	Bottom of the Pyramid
CIA	Central Intelligence Agency
CSR	Catholic Relief Services
DSS	Dead Sea Scrolls
ECFA	Evangelical Council of Financial Accountability
ECOSOC	Economic and Social Counsel of the United Nations
EEC	European Economic Community
FAO	Food and Agriculture Organization
GDP	Gross Domestic Product
GNI	Good News India
HIV	Human Immunodeficiency Virus
ICP	International Comparison Program
IFC	International Finance Corporation
IMF	International Monetary Fund
INS	Immigration and Naturalization Service
INGO	International Non Government Organization
MDG	Millennium Development Goal
MFO	Micro Finance Organization
MINUSTAH	United Nation Stabilization Mission in Haiti
MNC	Multi National Corporation
NHMBCA	New Haitian Mission Baptist Church Association
NGO	Non Government Organization
NTM	New Tribes Mission
OAS	Organization of American States
ODA	Overseas Development Administration
OLS	Ordinary Least Squares
PLA	Participatory Learning and Action
PPP	Purchasing Power Parity
PVO	Private Voluntary Organization
SA	Salvation Army
UN	United Nations
UNDP	United Nations Development Programme
UNDRO	United Nations Disaster Relief Office
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
UNMIH	United Nations Mission in Haiti
USAID	United States Agency for International Development
USD	United States Dollar
VNS	Volunteers for National Security
WB	World Bank
WHO	World Health Organization
WV	World Vision

## CHAPTER 1

### INTRODUCTION TO CONTENT

*HOLD the children* is a Christian ministry of practical compassion that focuses on helping poor children in Haiti. *HOLD the children*'s work is patterned after the Two Hands Ministry Model of Jesus.<sup>1</sup> Christ extended the *hand of truth* and invited people to believe in him as God and Savior. He also extended a *hand of compassion* to help those who were sick, hungry, demon possessed, and needy. A key question concerning the gospel of Christ is whether it is an imperative for evangelism only or does it also include a mandate of compassionate care for the needy?

This thesis is focused on developing a theological and practical model for how to address poverty and in particular using the Christian ministry, *HOLD the children*, in the country of Haiti. This thesis will provide an introduction to the problem, a theological approach, a review of relevant literature and an evaluation of *HOLD the children*. This first chapter will introduce the structure of the thesis.

The Bible has much to say about the poor. Chapter two provides a search of the Scriptures to learn why people are impoverished and how this affects their lives. "In the beginning God created the heavens and the earth.... And God saw all that He had made, and behold, it was very good" (Genesis 1:1, 31).<sup>2</sup> But it did not take long for what was created "very good" to become very bad. Where did it go wrong? The answer to this question helps to explain the existence of poverty and its devastating impact on humanity.

God called Israel to be his special people and nation representative on earth. Israel was to be different from all of the other nations around her. God gave Israel the

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<sup>1</sup> The phrase "Two Hands Ministry Model of Jesus" is not found in the Bible—it is a descriptive metaphor of Christ's gospel work. Chapter 2 elaborates on this model.

<sup>2</sup> All Bible quotes are from the New American Standard Bible unless otherwise noted. The Lockman Foundation, *New American Standard Bible* (Grand Rapids: Zondervan, 2002).

Law to guide them. The nation's religious faith, moral codes, and civil practices were all outlined in the Pentateuch.

God's Law defined how Israel was to care for the vulnerable of society—its widows, orphans, needy and poor. Because every human-being is created in the image of God, they hold unique intrinsic value. Therefore, Israel was to treat everyone with respect, whether rich or poor, old or young, Israelite or foreigner. Israel was to demonstrate God's love and care for all people. Israel's love for God and obedience to his Law was to be light in a dark world.

Israel's history as recorded in the Old Testament tells a sordid and disappointing story. Not only did Israel fail to obey God, they literally lost the Book of the Law. Without the Law, Israel lost its way civilly, morally, and religiously. The Bible is clear, "Where there is no guidance the people fall" (Proverbs 11:14). Without God's word to guide them, people simply followed their fallen heart's desire. Sadly, "The heart is more deceitful than all else and is desperately sick. Who can understand it" (Jeremiah 17:9).

Part of Israel's disobedience to the Law was its lack of care for widows, orphans and the poor. The most vulnerable of society had no advocate or champion to stand between them and evil people—and the strong preyed upon the weak. When a widow or an orphan got in the way of business, they were simply murdered.<sup>3</sup> A girl or boy became the currency for a pair of sandals or glass of wine.<sup>4</sup> Israel became so sick of heart and spirit that they burned their children in sacrificial fires.<sup>5</sup> God became furious and Israel and Judah were taken away into captivity.

Jesus Christ, God incarnate, ushered in a new way and a new covenant. What did Jesus think about the poor? Interestingly, the King of the universe stepped out of heaven and onto earth into a poor family. Mary, his virgin mother, was unmarried at

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<sup>3</sup> Psalm 94:6.

<sup>4</sup> Joel 3:4; Amos 2:6.

<sup>5</sup> 2 Kings 23:10; Jeremiah 7:30-31.

conception thus creating betrothal complications.<sup>6</sup> Joseph, his carpenter step-father, could only offer the poor-man's sacrifice at Mary's purification and Jesus' presentation at the temple.<sup>7</sup>

Jesus understood poverty intellectually, experientially and theologically and it showed by the way he treated people. Jesus was a very loving and compassionate man who reached out to people in need. He could speak to people who were poor and broken on one hand and yet was not intimidated by the intellectuals and elite on the other hand. He always had a word of guidance, encouragement, healing and truth for those he met.

How did Jesus present his gospel to people? The Apostle Mark wrote, "... Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (1:14-15). Was Jesus strictly an evangelist or was there more to his gospel?

The love of God was revealed in the "good news" of Jesus. His philosophy of life was guided by his love for God and his love for humanity.<sup>8</sup> His model of ministry embraced truth and compassion. Jesus left his followers a clear example of holistic gospel service—the "Two Hands Ministry Model of Jesus." With one hand Jesus reached out and invited people to follow him. This was the *hand of truth* that challenged people to "... repent and believe in the gospel" (Mark 1:15). Jesus also extended the *hand of compassion* to help those in need. When he was approached by a leper who asked for help the Bible records, "Moved with compassion, Jesus stretched out His hand and touched him.... Immediately the leprosy left him and he was cleansed" (Mark 1:41).

After his resurrection, Christ commanded the church to take his gospel to

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<sup>6</sup> Matthew 1:19.

<sup>7</sup> Luke 2:22-24; Leviticus 12:6-8.

<sup>8</sup> Matthew 22:36-40.

the ends of the earth.<sup>9</sup> How did the early church understand this command? The book of Acts tells the story of a young and vibrant church that faithfully practiced the “Two Hands Ministry Model of Jesus.” How did they do it? What impact did it have? Chapter two will provide insights into these questions.

Each century since the time of Christ has had its challenges and hardships. In the second and third centuries terrible plagues killed thousands. How did the church respond? Christians practiced the “Two Hands Ministry Model of Jesus” during the plagues and brought many the saving, healing love of God. So much so, that even the Roman Emperor Julian acknowledged the church did a better job caring for the poor than the Empire.

The church has continued to spread the gospel of Jesus Christ throughout the centuries. The “Two Hands Ministry Model of Jesus” has led to great social advancements such as hospitals, schools, and orphanages alongside which the modern day mission’s movement, inaugurated by William Carey in the late 1700s, has taken the good news of Jesus to the ends of the earth. And the work continues to this day because there are people who have yet to hear the truth of the gospel and experience the compassionate care of God’s love.

Poverty is a complex phenomenon. Chapter three takes a close look at the poor and poverty. Humanity is viewed by the Bible as multi-dimensional—having a material nature (body) and an immaterial nature (spirit). Therefore, the discussion of poverty and how to deal with it must include both aspects. Government agencies and many non government organizations (NGOs) focus on the material elements of poverty. But a holistic approach to poverty must also deal with man’s spirit. Jesus said, “For what does it profit a man to gain the whole world, and forfeit his soul?” (Mark 8:36).

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<sup>9</sup> Matthew 28:18-20; Mark 16:15.

Contemporary development experts have written volumes about poverty. Their work reveals much about the nature and cause of indigence and ways it can be objectively measured. The debate is about how to effectively eradicate extreme poverty. The country of Haiti is a prime example of a nation overwhelmed by its smothering destitution. Its people suffer daily from the lack of basic provisions. *HOLD the children* is a Christian ministry that focuses on helping the poor children in Haiti have a better life.

This extreme separation between the wealthy and the poor is cause for great concern. The UN provides much of the research and help for impoverished nations. A considerable amount of work has been done by development specialists to define and quantify what it means to be poor. They have created a rather complicated formula that factors calorie intake, local food and living costs, and purchasing power parity (PPP) to create the widely used and generally accepted poverty markers of "\$1 a day" and "\$2 a day."<sup>10</sup>

World population is approximately 7 billion people. Development specialists estimate that 1.4 billion people live on \$1 a day or less. This level of poverty is defined as "absolute or extreme."<sup>11</sup> Living in extreme poverty is very difficult.<sup>12</sup> Another 2.1 billion people live in "moderate poverty"—surviving on \$2 a day or less. Fully half of the world's population is poor. Why?

Jeffrey Sachs, former economics professor at Harvard and current Director of

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<sup>10</sup> Shaohen Chen, Martin Ravallion, and Prem Sangraula, "A Dollar a Day Revisited," Policy Research Working Paper #4620, The World Bank Development Research Department Group, May 2008.

<sup>11</sup> Chen, "A Dollar a Day Revisited," 15.

<sup>12</sup> In Haiti an estimated 80 percent of the people live in poverty. Parents struggle to feed and care for their children. Skinner writes, "Urban Haitians are poor; rural families are dirt-poor. Out of every 1,000 urban children, 112 will die before age five; in the countryside, the figure is 149. By comparison, in neighboring Dominican Republic, it's 35; in war-torn Congo, 108." He goes on to write about child slaves known as *restavèks*, which are children given away by parents who cannot care for them, "Nationwide the number of *restavèks* ballooned from 109,000 in 1992 to 300,000, or one in ten Haitian children, in 1998, to 400,000 in 2002." [Haiti's problem with *restavèks* is presented in chapter 4.] E. Benjamin Skinner, *A Crime So Monstrous: Face-To-Face With Modern-Day Slavery* (New York: Free Press, 2008), 7-8.

Earth Institute at Columbia University, and Paul Collier, Professor of Economics at Oxford University, believe the world's poor are "trapped"<sup>13</sup> by their circumstances. Sachs suggests eight traps that hold the poor and impoverished nations hostage.<sup>14</sup> He believes the way to help poor countries break free of traps is by a "big push"<sup>15</sup> that includes complicated strategies and huge amounts of financial aide.<sup>16</sup> Others believe this is absolutely the wrong way to help the poor. William Easterly, Professor of Economics at New York University, strongly opposes Sachs' strategy which he believes will do more harm than good. He believes history proves Sachs is wrong. Over the past fifty years wealthy nations have poured \$2.3 trillion dollars of aid into impoverished nations that are still poor. Easterly has proposed another way to help the poor—a "piece-meal"<sup>17</sup> strategy.

In September 2000, world leaders representing 189 nations agreed to work together to help end extreme poverty. They were guided by the United Nations' eight Millennium Development Goals (MDGs) that are used to measure development progress. MDG 1 seeks to reduce by half the number of people living in extreme poverty by 2015.<sup>18</sup>

There are new ideas and fresh strategies at work to help the poor

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<sup>13</sup> Paul Collier, *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It* (New York: Oxford University Press, 2007), 5.

<sup>14</sup> Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Times* (New York: Penguin Books, 2005), 56.

<sup>15</sup> Easterly notes "A Polish born economist named Paul Rosenstein-Rodan in the 1940's called for a 'Big Push' to move the world into the first." Easterly calls Sachs' plan to end poverty by moving poor nations beyond their poverty traps a "Big Push." William Easterly, *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good* (New York: Penguin Group, 2006), 25.

<sup>16</sup> Sachs plan is laid out in his book, *The End of Poverty: Economic Possibilities for Our Times*. It includes a huge cash infusion from wealthy nations (288-308), debt forgiveness for poorest nations (342-343), an emergency plan for AIDS (343-345), the end of slavery (361), adopting the Millennium Development Goals (365), rescue the International Monetary Fund (IMF) and World Bank, strengthen the UN, harness global science, promote sustainable development (366-368).

<sup>17</sup> Easterly, *White Man's Burden*, 30.

<sup>18</sup> United Nations, "The Millennium Development Goals," September 2000.

[www.un.org/millennium/declaration/ares552e.htm](http://www.un.org/millennium/declaration/ares552e.htm) (accessed November 18, 2010).

in impoverished nations. The conventional “top-down”<sup>19</sup> approaches that have produced little positive change have been literally turned upside down by development practitioners. Strategies known as “bottom-up”<sup>20</sup> and “bottom of the pyramid”<sup>21</sup> aim to empower the poor to help themselves. This is done through microcredit and microfranchise opportunities. These strategies are gaining traction with the poor.

NGOs play a large role helping the poor. NGOs offer specialized help in just about every aspect of human existence—material and immaterial. There are millions of NGOs serving needs around the world. They are funded through both public and private means.

Faith-based NGOs offer a holistic, “two hands,” approach to helping the poor. They not only seek to improve the physical circumstances of the needy, they also minister to their spiritual needs. Two large Christian NGOs are World Vision and Compassion International. These organizations along with two small and relatively new ministries, Good News India and *HOLD the children*, all feature child sponsorship programs and are reviewed. A close look at their history, operations, and accomplishments provides points of guidance.

Because of the fallen world, sin and its many expressions are facts of life. NGOs must take steps to guard against illegal and immoral behavior. Chapter three ends with suggestions on how an organization can protect itself from harm both internally and externally.

Haiti is the geographical context for *HOLD the children’s* work and it is the focus of chapter four. Haiti is a small country the size of the state of Maryland with a population of approximately 9 million people. Yet, it has the second highest number

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<sup>19</sup> Don Eberly, *The Rise of Global Civil Society: Building Communities and Nations From the Bottom Up* (New York: Encounter Books, 2008), vii.

<sup>20</sup> Eberly, *The Rise of Global Civil Society*, vii.

<sup>21</sup> C.K. Prahalad, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits* (Upper Saddle River, NJ: Wharton School of Publishing, 2005), xii.

of NGOs per capita and has been referred to as “A Republic of NGOs.”<sup>22</sup>

Haiti is a country in crisis. In 2010 alone Haiti experienced multiple tragedies and political unrest. On January 12 a magnitude 7.0 earthquake near Port-au-Prince, its capital, claimed at least 230,000 lives and left well over 1 million people homeless and living in tents and under tarps. Poorly constructed city buildings were leveled and entombed thousands. In October a cholera epidemic broke out infecting at least 100,000 people and claimed over 2,300 lives. The country held a presidential election in November in hopes of finding a leader who could guide them out of misery. Instead, election returns were rife with corruption and questionable results. The anger of the people boiled over into riots and property destruction. Haiti is a country in trouble.

Haiti is the poorest country in the Western Hemisphere.<sup>23</sup> By contrast, at one time Haiti produced more wealth than America’s thirteen colonies and was known as the “Pearl of the Antilles.”<sup>24</sup> How can a nation that produced so much wealth become so impoverished that its people must eat mud cakes to survive?

Haiti’s history is colorful and interesting. Its indigenous Arawak Indians did not survive long after Christopher Columbus and the European explorers arrived on the island Columbus named Hispaniola. The Spanish imported African slaves to work gold mines that were quickly depleted. French buccaneers fought with the Spanish and were given the western third of the island in 1697. Over the next 100 years the French generated tremendous wealth on their portion of the island they called St. Domingue.<sup>25</sup>

A slave revolt launched by the literate slave Toussaint Louverture, forced

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<sup>22</sup> Madeline Kristoff and Liz Parnelli, “Haiti: A Republic of NGOs?” Peace Brief 23, United States Institute of Peace, April 26, 2010.

<sup>23</sup> CIA World Factbook, “Haiti.” [www.cia.gov/library/publications/the-world-factbook/geos/ha.html](http://www.cia.gov/library/publications/the-world-factbook/geos/ha.html) (accessed August 30, 2010).

<sup>24</sup> Jean L. Thomas and Lon Fendall, *At Home With the Poor* (Newberg, OR: Barclay Press, 2003), 21.

<sup>25</sup> James Leyburn, *The Haitian People* (New Haven, CT: Yale University Press, 1941, 1966), 14-18.

the French out and eventually led to Haiti's independence in 1804.<sup>26</sup> Haiti's past 206 years have been checkered by civil war, political instability, economic hardships, natural disasters and environmental destruction.

In its more recent history, Haiti was ruled by dictatorship from 1957 to 1986. Dr. François "Papa Doc" Duvalier was elected to office and then systematically took control of all aspects of government and eliminated all known opposition. He changed Haiti's constitution to establish himself as "president for life"<sup>27</sup> and was portrayed as "god"<sup>28</sup> in the Duvalier Lord's Prayer.

Duvalier created his own security force called the Volunteers for National Security (VNS). The people greatly feared the VNS and called them the *Tonton Macoute*. The VNS practiced brutality, robbery and murder at Duvalier's bidding.

Duvalier died in 1971 and his son, Jean-Claude "Baby Doc" succeeded him. Prior to "Papa Doc's" death the constitution was amended to qualify the 19 year old son to be president. "Baby Doc" was not primarily interested in running the affairs of state and was known as a playboy who liked cars and women.<sup>29</sup> Even though he was not as brutal as his father, Jean-Claude proved to be just as corrupt. He stole millions of dollars of aid money donated by the United Nations and the United States. Political and social circumstances became so difficult that Jean-Claude was forced into exile in 1986 but not before emptying Haiti's national bank.<sup>30</sup>

Haiti has had provisional governments and two elected presidents in the past 24 years. Jean-Bertrand Aristide was Haiti's first elected President after the Duvalier era

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<sup>26</sup> Leyburn, *The Haitian People*, 24-31.

<sup>27</sup> Bernard Diederich and Al Burt, *Papa Doc The Truth About Haiti Today* (New York: McGraw Hill, Inc. 1969), 15.

<sup>28</sup> Rod Prince, *Haiti: Family Business* (London: Latin American Bureau, 1985), 28.

<sup>29</sup> Philippe Girard, *Haiti: The Tumultuous History – From Pearl of the Caribbean To Broken Nation* (New York: Palgrave Macmillan, 2005, 2010), 105.

<sup>30</sup> Graham Hancock, *Lords of Poverty: The Power, Prestige, and Corruption of the International Aid Business* (New York: The Atlantic Monthly Press, 1989), 179.

and served two terms. President René Préval finished his second term in 2010 and left for the newly elected president a country trying to recover from an earthquake, cholera and poverty. Peace has been maintained by a United Nations force of over 8,000 peace keepers.<sup>31</sup>

Haiti's political instability and corruption has had a terrible impact on its economy. The country's infrastructure is practically non-existent making travel and conducting business difficult at best. Because of corruption and violence, tourism and trade has practically dried up. Unemployment is high and income is low—estimated to be about \$371 per year.<sup>32</sup>

Haiti's rural population try to scratch out a living on land that is 98 percent deforested.<sup>33</sup> Much of Haiti's top soil long ago washed away into its rivers and deltas. Haiti's people are hungry. In April of 2008 world food prices skyrocketed causing a fifty percent rise of food prices in Haiti. One of the ways the poor survived was by eating mud cookies.<sup>34</sup>

Haiti's healthcare system is inadequate to meet the needs of its people. Over half of Haiti's people do not have access to primary health care. HIV/AIDS is consuming

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<sup>31</sup> Aristide resigned as president on February 29, 2004 which created national instability and threatened international peace. UN Security Council Resolution 1542 (2004) adopted on 30 April, 2004, "Noting the existence of challenges to the political, social and economic stability to Haiti and determining that the situation in Haiti continues to constitute a threat to international peace and security in the region, decides to establish the United Nations Stabilization Mission in Haiti (MINUSTAH), the stabilization force...."

[www.un.org/ga/search/view\\_doc.asp?symbol=S/RES/1542\(2004\)](http://www.un.org/ga/search/view_doc.asp?symbol=S/RES/1542(2004)) (accessed February 11, 2011).

<sup>32</sup> Dorte Verner, "Making Poor Haitians Count: Poverty in Rural and Urban Haiti Based on the First Household Survey for Haiti." World Bank Policy Research Working Paper 4571, March 2008, 2, 11.

<sup>33</sup> "Fewer than 100,000 acres of forest remain in Haiti, a country that was three-quarters tree covered when European explorers first arrived 500 years ago. The nation...has lost perhaps 98 percent of its tree cover...." Moises Veleasquez-Manoff, "After the Earthquake: Haiti's Deforestation Needs Attention," [www.csmonitor.com/Environment/Bright-Green/2010/0120After-the-earthquake-Haiti-s-deforestation-needs-attention](http://www.csmonitor.com/Environment/Bright-Green/2010/0120After-the-earthquake-Haiti-s-deforestation-needs-attention) (accessed February 23, 2011). Haiti comprises 10,714 square miles at 640 acres per square mile for a total of 6,856,960 acres. CIA World Factbook, "Haiti." [www.cia.gov/library/publications/the-world-factbook/geos/ha.html](http://www.cia.gov/library/publications/the-world-factbook/geos/ha.html) (accessed August 30, 2010).

<sup>34</sup> BBC News, "Food Riots Turn Deadly in Haiti," April 5, 2008.

[www.news.bbc.co.uk/2/hi/americas/7331921.stm](http://www.news.bbc.co.uk/2/hi/americas/7331921.stm) (accessed June 9, 2008).

an older (adult) stratum of society while high infant mortality rates consume the younger stratum.<sup>35</sup> Haiti's outbreak of cholera demonstrated its inability to cope with the disease. According to the World Health Organization (WHO), "Cholera is an easily treatable disease,"<sup>36</sup> no doubt a true statement unless you are in Haiti, where access to healthcare and clean water are both difficult to find. In 1999 less than half of Haiti's population had access to potable water.<sup>37</sup>

It is no surprise that crime is high in Haiti. Desperate people do desperate acts to survive. Haiti has become a major transfer point for drug traffickers moving illegal drugs to the United States.<sup>38</sup> Kidnapping for ransom has become its own industry. Every day in Port-au-Prince multiple kidnappings take place—some for a ransom as little as \$30.<sup>39</sup>

Even though Haiti is a proud nation with strong and vibrant people, the country is crumbling under the weight of its problems. The impact of its bad government, broken economy, poor health care and fractured environment has taken its toll on Haitian families.<sup>40</sup>

Extreme poverty makes life difficult for families. A family of five living on \$2 a day has \$0.40 per person to spend. With so little money parents have to make difficult decisions. Immediate needs like food and shelter are of high priority—school for children is not. Therefore half of Haiti's children do not attend school. It is no wonder the illiteracy rate in Haiti is near 50 percent.<sup>41</sup> Children have more immediate needs to tend to. They must carry water, search for fire wood and guard the family goat or pig.

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<sup>35</sup> Verner, "Making Poor Haitians Count," 23.

<sup>36</sup> World Health Organization, "Cholera." [www.who.int/topics/cholera/treatment/en/index.html](http://www.who.int/topics/cholera/treatment/en/index.html) (accessed October 13, 2010).

<sup>37</sup> Verner, "Making Poor Haitians Count," 40.

<sup>38</sup> Paul DeReienzo, "Haiti's Nightmare: The Cocaine Coup & the CIA Connection," 4.16.1996. [www.hartford-hwp.com/archives/43a/415.html](http://www.hartford-hwp.com/archives/43a/415.html) (accessed August 25, 2005).

<sup>39</sup> Ginger Thompson, "New Scourge in Haiti: A Wave of Kidnapping," The New York Times, 6.7.2005. [www.iht.com/articles/2005/06/06new/haiti.php](http://www.iht.com/articles/2005/06/06new/haiti.php) (accessed September 2, 2005).

<sup>40</sup> Verner, "Making Poor Haitians Count," 48-50.

<sup>41</sup> Verner, "Making Poor Haitians Count," 38.

Some families cannot afford to keep their children. They either give them away or sell them to others. These children are known as *restavèks*, child slaves, or euphemistically as domestic servants. Families that take the children may promise to send them to school and care for their needs but the truth is, most are treated badly.<sup>42</sup> The *restavèk* system is part of Haiti's cultural underbelly that although outlawed, is still perpetuated.

There is no question that Haiti is a country in crisis. Its political, economical, environmental and social fabric is fraying under the stress of extreme poverty. Haiti is creating a generation of children at risk.

*HOLD the children* is a compassionate care organization committed to helping the children of Haiti. Chapter five takes an in-depth look at *HOLD the children* as a Christian NGO, its operation and outcomes.

*HOLD the children* is a division of Mission Discovery, a short-term mission agency. Short-term mission work is not new to the church. The book of Acts lists a number of short-term mission trips taken by the Apostles Peter and Paul and others. The more recent phenomenon of short-term missions has caught the eye of mission professionals and church leaders.<sup>43</sup>

Mission Discovery is part of the new wave of short-term missions that missiologists<sup>44</sup> believe began in the 1960s. It is estimated that well over 1 million short-term missionaries are sent out each year.<sup>45</sup> Even though there is considerable debate over the effectiveness of these trips, Mission Discovery has made a positive impact in

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<sup>42</sup> Jocelyn McCalla, "Restavèk No More: Eliminating Child Slavery in Haiti," National Coalition for Haitian Rights, [www.nchr.org/hrp/restavék/report\\_es.htm](http://www.nchr.org/hrp/restavék/report_es.htm) (accessed April 29, 2005).

<sup>43</sup> Roger Peterson, Gordon Aeschliman, R. Wayne Sneed, *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries*, (Minneapolis, MN: STEM Press, 2003), 242.

<sup>44</sup> Herbert Kane, *Understanding Christian Mission*, (Grand Rapids, MI: Baker Book House, 1974), 371.

<sup>45</sup> Peterson, Aeschliman, Sneed, *Maximum Impact Short-Term Mission*, 252-253.

the lives of teen age and adult short-term missionaries it sends and the host cultures that receive them.

*HOLD the children* is a relatively new child sponsorship program that was founded in 2000. It helps provide needy children an opportunity to attend school. *HOLD the children* operates under the authority of Mission Discovery's board of directors. *HOLD* is an acronym for *His Outreach for Learning and Development*. *HOLD the children*'s mission is to advocate for and empower needy children through education.

God gave the idea for *HOLD the children* to Schreier in 1999 while he was visiting churches and schools in northern Haiti with Dr. Exanté Cherelus, a Haitian pastor. Cherelus is the founder and president of the New Haitian Mission Baptist Church Association (NHMBCA)—an organized religious association that is formally recognized by the Haitian government. Schreier and Cherelus have worked in partnership to help the Haitian people improve their lives via school and church programs.

*HOLD the children* seeks to glorify God by helping at risk children, those considered the “least of these” (Matthew 25:40), go to school and receive at least one nutritious meal a day. It is expected that if a child can eat a daily meal, drink good water and gain a basic education, they have a much better opportunity to break the cycle of poverty they live in.

*HOLD the children* follows the “Two Hands Ministry Model of Jesus” in its operations. The *hand of truth* is extended to all people and invites them to consider the truth of God’s word and the claims of Christ. School is a natural place for the *hand of truth* to be extended as God is the source of truth. The *hand of compassion* touches the needy via responsible compassionate care. A child needs food to eat and safe water to drink. *HOLD the children* partners with NHMBCA to provide compassion and truth—as Christ modeled.

*HOLD the children* is a child sponsorship program. Willing participants are recruited to sponsor needy children in Haiti. The program provides a “win-win” scenario for the sponsor and the sponsored. There are many caring people who want to help needy children. *HOLD the children* provides them the opportunity.

Making the *HOLD the children* program work both in the USA and Haiti is a challenge. Domestic operations involve describing the program to potential sponsors, raising funds, accounting, and day to day operations. International operations include preparing schools to participate in the program, collecting sponsor child data, disbursement of funds, accounting and communication between field assistants and program directors.

*HOLD the children* in partnership with NHMBCA has five church-schools in northern Haiti participating in its sponsorship program. Sponsor contributions assist school programs in two key ways. First, they supplement the school's budget. *HOLD the children* does not take full financial responsibility for the school. Second, the program seeks to “raise the tide” for all children in the school. Even though only a small percentage of children in a given school may be sponsored, all benefit in some way—this is a key strength of the program.

What positive difference has *HOLD the children* made in the lives of children, the schools and communities where it operates? There are two ways this has been assessed. First, the Haitian government administers a general exam to students at the sixth level of school. Eighty-eight students from *HOLD the children* schools were tested and eighty-three (94 percent) successfully passed the test.

Second, data were collected to learn the impact of *HOLD the children*. A convenience sample of sponsor children, the families of sponsor children, teachers and administrators and neighbors in the community was taken by Francklin Antoine, *HOLD*

*the children's* field assistant. A total of 100 structured interviews<sup>46</sup> were given in Creole and translated by Antoine. Respondents overwhelmingly singled out one problem above all others that most affects the children—hunger. The result was not surprising but does expose the sad reality of Haiti's people living in extreme poverty.

Sponsors were surveyed<sup>47</sup> to learn how *HOLD the children* had influenced them and to ask how the program could better serve them. Survey and interview results will be reported in chapter five.

*HOLD the children* has been challenged by the number of children orphaned, abandoned or sold as *restavèks*. In response to this great need *HOLD the children* in partnership with NHMBCA has built and operates a 64 bed orphanage in Lavaud, Haiti. The orphanage, named *HOLD the children Home*, took in its first eleven children on January 1, 2010. The plan was to grow the orphanage slowly through the year. This would allow the Haitian staff and children to learn and adjust to their new environment. This plan became obsolete within two weeks when the January 12 earthquake created many more orphans.

The story of *HOLD the children Home* is encouraging and a testament to God's concern for orphans, his faithfulness to the needy and his amazing ability to provide all that is needed when it is needed—no matter the circumstances. Children in the home must also be sponsored and the cost is high but the Lord has provided. Children who live in the orphanage attend the *HOLD the children* sponsor school located just a few yards away.

*HOLD the children* has been in existence for ten years and has helped thousands of children in its school programs. Its partnership with NHMBCA has allowed it to minister effectively within the Haitian culture. But, there is room for growth,

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<sup>46</sup> Appendices F, G, H, I.

<sup>47</sup> Appendix J.

adjustment, and improvement.

The final section of chapter five provides *HOLD the children* results which suggests the strengths and weaknesses of the program and suggestions on how to resolve the problems. *HOLD the children* exists to glorify God by helping poor children in Haiti. One of the program's primary goals is to help—not hurt those it serves. Not all compassionate care is *effective* compassionate care. Even religious organizations with good intentions can miss the mark as the Apostle Paul pointed out, "For I testify about them [Israel] that they have a zeal for God, but not in accordance with knowledge" (Romans 10:2).

Therefore, what does God say about helping the poor? What is the difference between compassionate care and theologically grounded compassionate care? Jesus went throughout Israel preaching and teaching the gospel. Was the gospel ministry strictly evangelistic or did it also include compassionate care? The next chapter investigates the Bible to find answers to these questions and to learn how the gospel helped the poor as modeled by Jesus Christ and his church.

## CHAPTER 2

### BIBLICAL FOUNDATION

#### You Always Have the Poor with You

The Bible states, "For the poor will never cease to be in the land..." (Deuteronomy 15:11). Jesus reaffirmed this in the New Testament declaring, "...you always have the poor with you..." (Mark 14:7).

Humanity can be poor both materially and spiritually. Jesus warned, "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (Matthew 10:28). In the "sermon on the mount" Jesus taught, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). A person is a physical and spiritual being – vulnerable to poverty both spiritually and physically.

Bryant Myers, a Christian development thinker, says mankind was created in the image of God as a relational being. Before the fall of humanity, God established four foundational relationships for each person: a relationship with God, with self, with others, and with the rest of creation. Human wholeness of life was experienced when these relationships functioned as intended.<sup>1</sup>

But, with the fall of mankind in the Garden of Eden, sin broke humanity's necessary communion with God and ruptured people's relationships with self, others, and the rest of creation. Mankind's original parents passed on to their progeny a fallen nature that is evident in contemporary society by wars, murder, robbery, hatred, abuse, exploitation and more.

The Bible reveals there are two separate and distinct kingdoms operating in

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<sup>1</sup> Bryant L. Myers, *Walking With the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 1999), 27.

the universe: the Kingdom of God and the Kingdom of the World. Each Kingdom has its Champion and principles of operation. The poor are treated differently in each kingdom.

The Kingdom of the World is ruled by Satan and is populated by those who follow him—whether they know it or not. Jesus said Satan's rules of engagement are to, "...steal, kill, and to destroy" (John 10:10). Those who follow him are part of his kingdom and ultimately follow his rules. Because Satan is like a roaring lion that seeks to destroy, it is very difficult for the poor to find hope and effective help in this kingdom.

God's Kingdom has a Champion who has brought hope and healing to a lost and fallen world. God's Word has predicted his provision of salvation from the very beginning of creation.<sup>2</sup> The Bible has told the eternal story of God and his love for all people, rich or poor. In truth, because of sin, everyone is spiritually poor before God. Spiritual wealth comes only through faith in Jesus Christ, God's Champion of love and life. Money does not factor into obtaining this wealth.

The Bible tells this story in a way that people can understand it and presents a perspective on God and humanity that is unique to all other religious and secular ideas. It presents a worldview that helps people understand three basic truths: 1) Where he or she came from and who he or she is (*creation*); 2) Why the world is in the condition it is (*the fall*); and 3) What can be done to fix it (*redemption*).<sup>3</sup>

Apart from this Biblical worldview (and even with it) people have not done well in understanding and dealing with the world's problems. God has intervened in our fallen world through Jesus Christ, his gospel, and the Holy Spirit. With God there is hope, restoration and healing. Apart from God mankind is doomed to selfish nonsense and ideas that lead to injustice and destruction.

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<sup>2</sup> Genesis 3:15.

<sup>3</sup> Charles Colson states, "These categories provide the means to compare and contrast the various ideas and philosophies competing for allegiance in today's world, for they cover the central questions that any world view must answer...." Charles Colson and Nancy Pearson, *How Now Shall We Live?* (Carol Stream, IL: Tyndale House Publishers, Inc. 1999), xiii.

## A Review of Old Testament Treatment of the Poor

A review of the Old Testament concerning the poor raises some basic questions of God: Why does a world created by God have poor people? What was God's ideal standard for dealing with the poor? How were the poor actually treated? The answer to question one starts at the beginning of time and reveals the source of all of mankind's problems. The answer to the second question is a comprehensive plan to care for the vulnerable of society. The answer to question three reveals one reason for Israel's demise and foreshadows humanity's failure to properly care for the needy ever since.

### *Why are there poor?*

The Bible declares, "In the beginning God created the heavens and the earth. God created man in His own image...male and female...God blessed them...and said, 'Be fruitful and multiply, and fill the earth, and subdue it, and rule over... the earth.' God saw all that He had made, and behold, it was very good" (Genesis 1:1, 27-28, 31). God then placed Adam in the Garden of Eden to work the ground.

It was not long after creation that Adam and Eve rebelled against God.<sup>4</sup> The effects of their sin and consequent judgment plunged the human race into a life and death struggle against itself, a cursed creation<sup>5</sup>, and a spiritual enemy that hates God and humanity<sup>6</sup> and seeks only to "kill, steal and destroy" (John 10:10) God's work and people.

Sin's corrosive and deadly effects had an immediate impact on human society. Cain, the first son of Adam and Eve, murdered his brother Abel and became a banished wanderer.<sup>7</sup> Within the relatively short time from Adam to Noah, society had become so

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<sup>4</sup> Genesis 3.

<sup>5</sup> Genesis 3:17; Romans 8:20.

<sup>6</sup> John 8:44; Ephesians 6:12; 1 Peter 1:8.

<sup>7</sup> Genesis 4.

wicked that, "The LORD was sorry that He had made man on the earth, and He was grieved in His heart" (Genesis 6:5).

Because of Adam's sin, God cursed the ground and Adam's work became very difficult. "Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; .... By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return" (Genesis 3:17-19).

Adam and Eve and their progeny were to take dominion of the world<sup>8</sup> but it would not be easy following the fall. They must deal with thorns and thistles, destructive bugs, various climatic conditions, floods, and famines.<sup>9</sup>

Life became difficult because of humanity's sin and rebellion. As people groups grew<sup>10</sup> and developed so did their problems. Famine caused mass migrations.<sup>11</sup> Whole cities became corrupt and perverted.<sup>12</sup> Wars broke out between opposing kingdoms.<sup>13</sup> People were taken as slaves as a result of war or due to their inability to provide and protect themselves. As a result there were broken families,<sup>14</sup> poverty,<sup>15</sup> and injustices that left many people in fragile and vulnerable positions.

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<sup>8</sup> Genesis 1:27-28.

<sup>9</sup> "A biblical worldview demands that we recognize the shape of the real world in its normality and judge it in its fallen and imperfect present condition as abnormal. It is what it is, but it should not always be that way. The fall of Adam broke the harmony with the good Creator. All reality afterward was damaged and no longer reflects in any part the full goodness and glory of the Creator. Consequently, the Bible admonishes us to make an effort to change and repair a broken creation. It calls us to work against natural conditions. The mandate to have dominion over creation before the fall of Adam is expanded in the mandate to stop the spread of thorns and thistles after the fall, for the sake of life." Udo Middelman, *Christianity Versus Fatalistic Religions in the War Against Poverty* (Colorado Springs, CO: Paternoster Publishing, 2007) 23.

<sup>10</sup> Genesis 9:19; 10:5, 20, 31.

<sup>11</sup> Genesis 12:10.

<sup>12</sup> Genesis 19 records the destruction of Sodom and Gomorrah because of sexual perversion.

<sup>13</sup> Genesis 14.

<sup>14</sup> 2 Kings 5:2.

<sup>15</sup> 2 Kings 6:24-29.

*Biblical guidelines for caring for the poor*

God had a plan of redemption, reconciliation and restoration for fallen creation even before the fall occurred.<sup>16</sup> He revealed this redemptive plan before sentencing judgment on Eve and then Adam. Speaking to the serpent, God said, "And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel" (Genesis 3:15). This promised seed of healing, redemption and restoration was God's Messiah, Jesus Christ.

This plan began with Adam and Eve but continued with Abraham. When God called Abraham he said, "I will make you into a great nation, and all the peoples on earth will be blessed through you" (Genesis 12:2-3). This promise was passed on to Isaac and then Jacob. God changed Jacob's name to Israel and restated his promise to make him a great nation that would bless all others nations.<sup>17</sup>

Israel's twelve sons were agrarians. A severe famine forced Israel's clan of 70 to migrate to Egypt where they stayed for 430 years.<sup>18</sup> While they lived there under Joseph's care, "the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them" (Exodus 1:7). The blessing of growth for Israel was perceived as a danger by Egypt.

"Now a new king arose over Egypt, who did not know Joseph" (Exodus 1:8). He became fearful that Israel would become so large that it might ally itself with an enemy nation and cause harm to Egypt. Therefore the Egyptians enslaved the Israelites and made life difficult and miserable for them. Eventually Israel cried out to God and "God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob" (Exodus 2:24).

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<sup>16</sup> Ephesians 1:4.

<sup>17</sup> Genesis 26:1-5; 28:13-15; 35:9-11.

<sup>18</sup> Genesis 41:54; Exodus 1:5; 12:40.

God raised up Moses to lead the nation Israel out of Egyptian captivity. The amazing story of the Exodus records the power of God over Pharaoh and his army. Moses led the children of Israel from captivity to freedom in the "promised land" via a forty year wilderness wandering due to their unbelief and rebellion.

The number of Israelite men that escaped Egypt is about 600,000.<sup>19</sup> With women and children their number could have approached 2 million. Add to this "the rabble who were among them" (Numbers 11:4) and it seems clear that Moses had a large group to lead and oversee.

God spoke to Israel through Moses, "... if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation" (Exodus 19:5-6). On Mount Sinai God gave Moses the Law by which Israel, God's covenant people, were to abide.<sup>20</sup> It was a Law that would guide every aspect of Israel's existence from the mundane to the sublime. Later, Jesus Christ made it clear that the first and great commandment in the Law was to love God wholly and secondly, they were to love their neighbor as themselves. "On these two commandments depends the whole Law and Prophets" (Matthew 22:37-40).

The Law and Wisdom Literature gave instructions that specifically addressed the circumstances and needs of the poor. Love for God and love for one's neighbor was always to be the guiding factor when implementing God's legislation on behalf of the poor.

The poor and victims of poverty often included widows, orphans and

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<sup>19</sup> Exodus 12:37; 38:26.

<sup>20</sup> "There are three kinds of laws in the Old Testament: moral law, civil law, and ceremonial law. The moral law continued into the New Testament era largely intact; the civil law became the basis of much our Western legal codes; and the ceremonial law was fulfilled in Christ." Wesley Campbell and Stephen Court, *Be A Hero: The Battle for Mercy and Social Justice* (Shippensburg, PA: Destiny Image Publishers, Inc., 2004), 79.

resident aliens.<sup>21</sup> The reasons for their circumstance vary. Personal choices such as laziness, the pursuit of pleasure, excesses of food and drink, and the lack of discipline, may lead one into poverty.<sup>22</sup>

Choices that others make can have a negative impact on those in their influence. The Bible records instances of oppression, fraud, usury, greed, and many other forms of injustices.<sup>23</sup> Proverbs declares, "Abundant food is in the fallow ground of the poor, but it is swept away by injustice" (13:23).

Disasters such as war,<sup>24</sup> famine, plague, calamity, and disease created widows, orphans, and the impoverished.<sup>25</sup> In certain circumstances God caused "poverty" by adverse circumstances.<sup>26</sup>

Voluntary poverty was rare but there are a few examples. The Bible reveals that Jesus, "... was rich, yet for your sake He became poor, so that you through his poverty might become rich" (2 Corinthians 8:9). Christ's disciples imitated their Lord.<sup>27</sup> Monastic orders also took vows of poverty. "The community of Qumran, famous for the DSS [Dead Sea Scrolls], seems to have practiced voluntary poverty."<sup>28</sup>

God reminded Israel that the poor would always be in the land. However, God commanded Israel to take special care to treat the widow, orphan and resident alien justly because at one time they too were strangers in Egypt<sup>29</sup> and because he loves justice.<sup>30</sup> God declared, "if only you listen obediently to the voice of the LORD your God, to observe carefully all this commandment ....the LORD God will bless you as He

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<sup>21</sup> Isaiah 1:17; Jeremiah 7:6; Zechariah 7:10.

<sup>22</sup> Proverbs 6:6-11; 21:17; 23:21; 13:18.

<sup>23</sup> Exodus 1:13; Amos 4:1; 5:12; Proverbs 28:8; Isaiah 3:14; 10:2; Jeremiah 22:13, 17.

<sup>24</sup> 1 Chronicles 19. An act of kindness sparked a war that killed over 47,000 people.

<sup>25</sup> 2 Chronicles 25:11-13; Genesis 47:13-19; Habakkuk 1:6-11; Deuteronomy 24:6.

<sup>26</sup> Job 1:21; 42:11; 1 Samuel 2:7; 1 Chronicles 21:14.

<sup>27</sup> 2 Corinthians 6:10.

<sup>28</sup> Merrill C. Tenney, ed. *The Zondervan Pictorial Encyclopedia of the Bible*. 5 vols. (Grand Rapids, MI: Zondervan, 1975, 1976), 4:830.

<sup>29</sup> Deuteronomy 15:11; Exodus 22:21.

<sup>30</sup> Isaiah 1:16-17; Micah 6:8; Amos 5:24.

has promised you" (Deuteronomy 15:5).

Provision for the poor and needy could come in a variety of ways. The most basic means was to work and earn one's provisions. Work was ordained by God from the very beginning as a means of purpose and provision. Adam was called by God to work in the Garden of Eden before the fall.<sup>31</sup>

People were to work for their bread if able.<sup>32</sup> In the Old Testament most jobs were agrarian: shepherding, farming, and laboring. There were also skilled positions like the craftsmen employed by Solomon to build the temple, military billets or social service work or tent making.<sup>33</sup>

If a Jewish man or woman was not a land owner and could not find employment, they could sell themselves as a slave. But, there were strict rules governing this type of transaction in the Law. "If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. He shall then ...go back to his family.... For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. You shall not rule over him with severity, but are to revere your God" (Leviticus 25:39-43).

The Bible lays out a list of guarantees for the humane treatment of Jewish slaves found in Exodus 21:1-11; Leviticus 25:39-55; and Deuteronomy 15. Perhaps the greatest reassurance for a Jewish slave was that he would be released from his master after six years with supplies to renew his life. If after the six years of service the slave desired to stay with his master, he would receive a permanent mark of ownership on

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<sup>31</sup> Genesis 2:15.

<sup>32</sup> The Apostle Paul instructs, "If anyone is not willing to work, then he is not to eat, either. For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busy bodies. Now such persons we command ...to work in quiet fashion and eat their own bread." 2 Thessalonians 3:10-12.

<sup>33</sup> 1 Kings 7; Ezra 2:70.

his body such as a pierced ear or a tattoo.<sup>34</sup>

Foreigners who were slaves were also referenced in the Law but the rules for them were less protective than for Jewish slaves. Foreign slaves were considered a "possession" that, "You may even bequeath ...to your sons after you, to receive as a possession; you can use them as permanent slaves" (Leviticus 25:46). Solomon used many foreign slaves to build his kingdom "but [he] did not make slaves of the sons of Israel; for they were men of war, his servants, his princes, his captains, his chariot commanders, and his horsemen" (1 Kings 9:20-22).

The Law made special provision for the poor by instructing land owners and farmers on how to harvest their crops.

When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, for the orphan, and for the widow, in order that the LORD your God may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again; it shall be for the alien, for the orphan, and for the widow. When you gather the grapes of your vineyard, you shall not go over it again; it shall be for the alien, for the orphan, and for the widow. You shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.<sup>35</sup>

Ruth, although a foreigner to Israel, benefited from this Law when she went to Boaz's field to "...glean and gather after the reapers among the sheaves" (Ruth 2:7). Boaz demonstrated the "great commandment" that Jesus Christ later spoke about.<sup>36</sup> He showed his love for God by being obedient to the Law concerning the harvest. Boaz demonstrated love for his "neighbor" by allowing Ruth to work in his field for food; providing her with protection and water while she worked. His greatest demonstration of love was to then become her kinsman redeemer.<sup>37</sup>

The Law also prescribed a special tithe for the needy. "At the end of every

<sup>34</sup> Exodus 21:6. "Five hundred years before Christ, slaves in the Jewish community bore the names of their masters on their wrists." William Coleman, *Today's Handbook of Bible Times & Customs* (Minneapolis, MN: Bethany House Publishers, 1984), 133.

<sup>35</sup> Deuteronomy 24:19-22. See also Leviticus 19:9-10.

<sup>36</sup> Matthew 22:37-40.

<sup>37</sup> Ruth 3-4.

third year you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. The Levite, because he has no portion or inheritance among you, and the alien, the orphan and the widow who are in your town, shall come and eat and be satisfied, in order that the LORD your God may bless you in all the work of your hand which you do" (Deuteronomy 14:28-29; 26:12-14).

At the end of every seven years all debts were to be cancelled to allow individuals a fresh start. "At the end of every seven years you shall grant a remission of debts. This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the LORD's remission has been proclaimed. From a foreigner you may exact it,<sup>38</sup> but your hand shall release whatever of yours is with your brother" (Deuteronomy 15:1-3). The Law even warned the lender to be careful of their attitude. "Beware that there is no base thought in your heart, saying, 'the seventh year, the year of remission, is near,' and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you. You shall generously give to him, and your heart shall not be grieved when you give to him" (Deuteronomy 15:8-9).

The Law commanded what was to be done. God demanded fair and just application of the Law for all people—wealthy or poor, son of Israel or alien. The Law gave people certain rights. Justice was a high priority of God. "To do righteousness and justice is desired by the LORD more than sacrifice" (Proverbs 21:3). God himself is the standard. "For the LORD your God ... does not show partiality nor take a bribe. He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing" (Deuteronomy 10:17-18).

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<sup>38</sup> Deere states concerning exacting a foreigner's debt, "The debts of a foreign businessman—i.e., 'a foreigner' but not a 'resident alien'; cf. 14:29—were not cancelled. This was because he did not let his land lie fallow or suspend his normal source of income for a year as the Israelites did." Jack S. Deere, "Deuteronomy," in John F. Walvoord and Roy B. Zuck, eds. *The Bible Knowledge Commentary: Old Testament* (Wheaton, IL: SP Publications, Inc., 1985), 290.

Israel was to uphold the rights of those who were weak and vulnerable in society. "You shall not pervert the justice due an alien or an orphan, nor take a widow's garment in pledge" (Deuteronomy 24:17). "Cursed is he who distorts justice due an alien, orphan, and widow" (Deuteronomy 27:19).

There was to be no double standard, i.e. one law for the wealthy and a different law for the poor. "As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before the LORD. There is to be one law and one ordinance for you and for the alien who sojourns with you" (Numbers 15:15-16). And, the law was to be applied impartially. "You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly" (Leviticus 19:15).

When the people had a complaint, their case was to be heard by a judge. "Then I charged your judges at that time, saying, 'Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countrymen, or the alien who is with him. You shall not show partiality in judgment; you shall hear the small and great alike. You shall not fear man, for the judgment is God's. The case that is too hard for you, you shall bring to me, and I will hear it'" (Deuteronomy 1:16-17).

The weak and vulnerable in society were easy prey. God warned Israel to be especially careful to protect and defend their rights. "Do not rob the poor because he is poor, or crush the afflicted at the gate; for the LORD will plead their case and take the life of those who rob them" (Proverbs 22:22-23). "Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy" (Proverbs 31:8-9).

Employers were to treat their workers fairly and pay them in a timely fashion. "You shall not oppress a hired servant who is poor and needy, whether he is one of your

countrymen or one of your aliens who is in your land in your towns. You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it” (Deuteronomy 24:14-15).

The Bible makes it clear that God cares for all people. God commanded his people to be different from the nations around them. Israel was to love their neighbor, both countrymen and alien because of their love for God.<sup>39</sup> They were to show kindness and generosity to anyone in need because, “One who is gracious to a poor man lends to the LORD, and He will repay him for his good deed” (Proverbs 19:17). Conversely, “He who mocks the poor taunts his Maker” (Proverbs 17:5).

#### *Ancient Israel's care of the poor*

The nation Israel experienced good times and bad times. The good times were the result of God's blessings for their obedience. The bad times came as a result of their disobedience to God's Law.

God had sent his prophets to the wayward kings of Israel and Judah to call them back to the LORD and warn them of sure judgment for disobedience to the Law. Their crimes were many and heinous but none more so than their treatment of the poor and vulnerable in society.

Hosea lamented a famine in the land—a famine of knowledge of God.<sup>40</sup>

Listen to the word of the LORD, O sons of Israel, for the LORD has a case against the inhabitants of the land, because there is no faithfulness or kindness or knowledge of God in the land. There is swearing, deception, murder, stealing and adultery. They employ violence, so that bloodshed follows bloodshed. Therefore the land mourns, and everyone who lives in it languishes along with beasts of the field and the birds of the sky, and also the fish of the sea disappear.... My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.<sup>41</sup>

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<sup>39</sup> Exodus 23:2; Leviticus 19:33-34.

<sup>40</sup> Amos 8:11.

<sup>41</sup> Hosea 4:1-3, 6.

Without God's word the people were left to their own imaginations. Without guidance from God, people simply did what was in their hearts. Jeremiah revealed the sad truth that, "The heart is more deceitful than all else and is desperately sick. Who can understand it" (17:9)? Without God's word, commands, and ideas to guide them, Israel's people were doomed to follow their own way.<sup>42</sup>

Israel was to be a demonstration and witness to the goodness and greatness of God.<sup>43</sup> Instead, they profaned God's holy name and particularly in their treatment of the poor.<sup>44</sup> The prophets, "have devoured lives; they have taken treasure and precious things; they have made widows in the midst of her. Her priests have done violence to My law and have profaned My holy things.... The people of the land have practiced oppression and committed robbery, and they have wronged the poor and needy and have oppressed the sojourner with injustice" (Ezekiel 22:25-26, 29).

The poor and vulnerable of the land were not protected nor cared for. Because God was not reverenced, neither were those created in his image. "They have also cast lots for My people, traded a boy for a harlot and sold a girl for wine that they may drink" (Joel 3:4). "They sell the righteous for money and the needy for a pair of sandals" (Amos 2:6). When the poor could not be sold or bartered, or if they got in the way of business, they were simply exterminated. "How long shall the wicked exult? They slay the widow and the stranger and murder the orphans" (Psalm 94:6).

Tragically, Jewish children were even sacrificed to idol gods. One of Josiah's reforms was to stop the slaughter of innocent children. He commanded "that no man ... make his son or his daughter pass through the fire to Molech" (2 Kings 23:10). Jeremiah confirmed this, "For the sons of Judah have done that which is evil in My sight,' declares the LORD, '.... They have built the high place of Topheth, which is in the

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<sup>42</sup> "There is a way which seems right to a man, but its end is the way of death" (Proverbs 14:12).

<sup>43</sup> 1 Chronicles 16:8-36.

<sup>44</sup> Amos 2:6-7.

valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind" (Jeremiah 7:30-31).

Israel was exiled in judgment because it failed miserably to honor God, obey his Law, and care for the weak and vulnerable of society.<sup>45</sup> When people failed to acknowledge God they did not heed his Word. Israel would not obey God's Law nor would they listen to God's prophets. Would they listen to God's Word if his Son were to deliver it personally?

### **A Review of New Testament Treatment of the Poor**

The Old Testament account of Israel and the nations made it clear that mankind desperately needed God's Word for guidance.<sup>46</sup> When Israel forgot God and His Law, it practiced the ways of the nations around her that led to a defamation of God's name, injustice, harassment and captivities, self-destruction, and a sense of hopelessness. A new strategy was needed. Therefore, "... when the fullness of time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons" (Galatians 4:4-5).

Jesus Christ ushered in a new way and a new covenant.<sup>47</sup> He was God's champion of love and truth.<sup>48</sup> His life and death demonstrated God's love and compassion for all mankind.<sup>49</sup> Christ initiated and became the head of the "church."<sup>50</sup> The church's mission was and still is to glorify God and make him known world wide and be his champion of love, truth, and compassion in a fallen and needy

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<sup>45</sup> Hosea 4:10.

<sup>46</sup> Proverbs 29:18; 2 Chronicles 28:19.

<sup>47</sup> Luke 22:20; Hebrews 9:11-15; 10:19-25.

<sup>48</sup> John 3:16; 14:6.

<sup>49</sup> Romans 5:8.

<sup>50</sup> Ephesians 1:22-23; 4:11-13. *ekklēsia*, "assemblage, gathering, meeting; the church or congregation as the totality of Christians living in one place:... The local as well as the universal church...." Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. William F. Arndt and F. Willbur Gingrich (Chicago: The University of Chicago Press, 1957, 1979), 240-241.

world.<sup>51</sup>

The Gospels tell the life story of Jesus Christ. They reveal his philosophy and model of ministry with the poor. The book of Acts and the Epistles record the Church's early efforts of ministry and care for the poor.

### *Jesus Christ and the poor*

Jesus Christ, Immanuel,<sup>52</sup> revealed God to the world in a very special and unique way. The book of Hebrews declares, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature..." (1:1-3). Colossians states, "He is the image<sup>53</sup> of the invisible God" (1:15) and later asserts, "For in Him all the fullness of Deity dwells in bodily form..." (2:9).

How would God's promised Messiah and Savior of mankind present himself to humanity? Amazingly but not surprisingly, Jesus was conceived by the Holy Spirit in the womb of a virgin and born into a first century, Jewish carpenter's family.<sup>54</sup> It had all been prophesied centuries before.<sup>55</sup>

What "bodily form" did Jesus choose for his earthly work and ministry? Isaiah the prophet said, "For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him" (Isaiah 53:2). In a world where appearances count for so much, Jesus chose a normal appearance—nothing extraordinary to give him an advantage or to intimidate the poor and lowly.

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<sup>51</sup> Matthew 28:18-20.

<sup>52</sup> "And they shall call his name Immanuel," which translated means, "God with us." Matthew 1:22.

<sup>53</sup> The word "image" is translated from the Greek *eikōn* from which the word "icon" is also derived.

<sup>54</sup> Matthew 1:2; Luke 1:2.

<sup>55</sup> Genesis 3:15; Isaiah 7:14; 9:6-7; Micah 5:2.

The Sovereign became a common subject who became an uncommon Savior.

The Apostle Paul said of Jesus Christ, "...although He existed in the form of God, He did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in the appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:6-8).

Jesus Christ was intentional in his life and death.<sup>56</sup> Because God is love,<sup>57</sup> in love Christ's death was intended to reconcile, redeem, and restore a fallen world.<sup>58</sup> In life, Christ demonstrated God's love for all men<sup>59</sup> Jew and Gentile, elite and outcast, rich and poor, healthy and sick. Christ loved people.<sup>60</sup>

#### *Jesus' philosophy of ministry—true love*

Jesus taught that love was the essence of a relationship with God and with people. The Pharisees, a separatist group whose salient characteristic was legalism, challenged Jesus on the Law. "One of them, a lawyer, asked Him a question, testing Him, 'Teacher, which is the great commandment in the Law?' And He said to him, 'You shall love the LORD your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, You shall love your neighbor as yourself.' On these two commandments depend the whole Law and Prophets" (Matthew 22:35-40).

What an amazing and succinct summation of the Mosaic Law! This question was often debated in scribal circles. "Traditionally the scribes spoke of 613 individual commandments of the Mosaic Law—365 negative ones and 248 positive ones. While

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<sup>56</sup> Mark 1:38; 10:45.

<sup>57</sup> 1 John 4:16.

<sup>58</sup> 2 Corinthians 5:17-21; Romans 8:20-25.

<sup>59</sup> Romans 5:8.

<sup>60</sup> John 13:1; 15:12-13.

they believed all were binding, they assumed a distinction between weightier and lighter statutes and often attempted to sum up the whole Law in a single unifying command.”<sup>61</sup>

Jesus’ response to the lawyer’s question was in total accord with Mosaic Law and Jewish custom. The command, “You shall love the LORD your God with all your heart and with all your soul and with all your might,” is part of the Shema (Hebrew word for “hear”) given by Moses. “The Shema comprised the texts of Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41 – by far the most familiar, most quoted, and most copied Scripture passages in Judaism. In Jesus’ day, every faithful Jew recited the Shema twice a day.”<sup>62</sup>

The command to love God with one’s heart, soul, and mind was a demand of total commitment to God:

*Aheb*, the Hebrew word for love used in Deuteronomy 6:5, refers primarily to an act of mind and will, the determined care for the welfare of something or someone. It might well include strong emotion, but its distinguishing characteristics were the dedication and commitment of choice. It is the love that recognizes and chooses to follow that which is righteous, noble, and true, regardless of what one’s feelings in a matter might be. It is the Hebrew equivalent of the Greek *agapaō* in the New Testament, the verb of intelligent, purposeful, and committed love that is an act of the will. This love is in contrast to the emotion and tender affection of *phileō* and the physical, sensual love of *eros* (which is not used in the New Testament).<sup>63</sup>

Jesus declared that the great (*megalē*) and foremost (*prōtē*) commandment was to, “love God.” How does one love God? Jesus said, “If you love Me, you will keep My commandments. If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me” (John 14:15, 23-24). Love for God is demonstrated by obedience to his Word.

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<sup>61</sup> John F. Walvoord and Roy B. Zuck, ed. *The Bible Knowledge Commentary: New Testament* (Wheaton, IL: Victor Books, 1985), 163.

<sup>62</sup> John MacArthur, Jr. *The MacArthur New Testament Commentary: Matthew 16-23* (Chicago: Moody Press, 1988), 338.

<sup>63</sup> MacArthur, *The MacArthur New Testament Commentary: Matthew 16-23*, 339.

Jesus continued, “The second is like it (*deutera de ὅμοια αὐτῇ*),<sup>64</sup> “You shall love your neighbor as yourself.” He took this quote from Leviticus 19:18. “Genuine love for one’s neighbor is of the same kind as genuine love for God. It is by choice purposeful, intentional, and active, not merely sentimental and emotional.”<sup>65</sup> A simple but concise definition of *agapē* love is, “To choose to do what is best for the one loved.”<sup>66</sup>

Jesus said, “On these two commandments depend the whole Law and Prophets” (Matthew 22:40). The word “depend” (*krematai*) literally means to “hang.” The whole OT hangs on these two commands as a door hangs on its hinges.<sup>67</sup> This powerful word picture helps one to understand how God intended the Law to be implemented—with love for God and mankind. If a door comes off of one or both of its hinges, it does not function as intended. “If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this is the commandment we have from Him, that the one who loves God should love his brother also” (1 John 4:20-21).

The essence of Christ’s motivation was true love. “But God demonstrated His own love toward us, in that while we were yet sinners, Christ died for us” (Romans 5:8). This love invites us to a restored relationship with God through faith. One is to love God with their entire being which is manifested by faith and obedience to God’s commands. This is the great and first commandment. The second element of true love is to “love your neighbor as yourself.” This love is demonstrated by choosing to do what is best for the one loved whatever the cost.<sup>68</sup> The entire Law and Prophets “hang” on these two commands: love God and love your neighbor.

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<sup>64</sup> “Ópoia, “a second, just as great as this one,...” Bauer, *A Greek-English Lexicon of the New Testament*, 567.

<sup>65</sup> MacArthur, *The MacArthur New Testament Commentary: Matthew 16-23*, 341.

<sup>66</sup> Schreier’s class notes from Lancaster Bible College, 1980.

<sup>67</sup> Bauer, *A Greek-English Lexicon of the New Testament*, *κρεμάννυι*, 450.

<sup>68</sup> John 3:16; Luke 10:25-37.

### *Jesus' model of ministry—truth and compassion*

Jesus Christ loved and genuinely cared about people. His passion for truth and his compassion for people moved him to action that changed people's lives. Christ's method of helping people has been described as the "Two Hands Ministry Model of Jesus."<sup>69</sup> Christ's *hand of truth* and *hand of compassion* are noted throughout the gospels.

Christ's *hand of truth* invited people to come and follow him. After Jesus' baptism the Bible says he "...came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15). As he was going along he saw Simon and Andrew fishing and said to them, "Follow me and I will make you become fishers of men" (Mark 1:18). They chose to follow Jesus.

The truth was hard to receive and not everyone who heard the gospel chose to follow Christ. Jesus confronted people with their sin and need to repent and offered the opportunity to be forgiven and enter into relationship with God.<sup>70</sup> Some followed Christ for a short while but left him when they learned that true discipleship required total devotion of the heart and life. After Jesus delivered a particularly difficult sermon, Scripture states that, "... many of His disciples withdrew and were not walking with Him anymore" (John 6:66). Jesus let them go.

Those who truly believed that Jesus was the Christ were born again into new life and entered into the kingdom of God.<sup>71</sup> As followers of Christ they were baptized,

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<sup>69</sup> The idea for the "Two Hands Ministry Model of Jesus" metaphor was suggested by Dr. Peter Kuzmič. In a class lecture he referenced Martin Luther's doctrine of the "two kingdoms of God"—each kingdom represented by a hand of God. His "left-hand" encompasses "history" (politics, economics, culture, nations, etc.) and his "right-hand" encompasses "harvest" (church, salvation, grace, etc.). Kuzmič stated that the *Great Commission* and *Great Compassion* are both included in the gospel. Peter Kuzmič, Doctor of Ministry Class Notes, Gordon-Conwell Theological Seminary, January 2004.

<sup>70</sup> John 8:7, 10-11; 14:7.

<sup>71</sup> John 3:3; 2 Corinthians 5:17; Colossians 1:13-14.

discipled and became part of the church. The church, as the body of Christ, was commanded to extend the *hand of truth* and take the gospel of Jesus Christ to all nations.<sup>72</sup>

Christ's *hand of compassion* was always ready to reach out and touch those in need. Mark's gospel records one such story. "And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, 'If You are willing, You can make me clean.' Moved with compassion, Jesus stretched out his hand and touched him, and said to him, 'I am willing; be cleansed.' Immediately the leprosy left him and he was cleansed" (Mark 1:40-42).

Jesus Christ, God in the flesh, was moved with compassion by what he saw. The Greek word translated "compassion" is *splagxnon* and literally means the "inward part, entrails"<sup>73</sup> or the bowels of a person. Acts 1:18 translates the term "intestines" in Peter's narrative stating, "Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out."

The figurative use of *splagxnon* refers to "the seat of the emotions, in our usage heart."<sup>74</sup> In verb form it means to "have pity, feel sympathy, ...with or for someone."<sup>75</sup> The term was used twenty-three times in the New Testament. In noun form it appears eleven times and is translated "affections" (4x), "heart" (4x), "compassion" (1x), "tender-mercy" (1x), and "intestines" (1x).<sup>76</sup> The term is used twelve times as a verb and is always translated "compassion" except once, when "pity"<sup>77</sup> is used instead.

Jesus was a compassionate man. His compassion was stirred by what he

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<sup>72</sup> Ephesians 1:22-23; Matthew 28:18-20

<sup>73</sup> Bauer, *Greek-English Lexicon of the New Testament*, 763.

<sup>74</sup> Bauer, *Greek-English Lexicon of the New Testament*, 763.

<sup>75</sup> Bauer, *Greek-English Lexicon of the New Testament*, 762.

<sup>76</sup> It is translated: "affection" in 2 Corinthians 6:12; 7:15; Philippians 1:8; 2:1; "heart" in Philemon 7, 12, 20; 1 John 3:17; "compassion" in Colossians 3:12; "tender-mercy" in Luke 1:78; and, "intestines" in Acts 1:18.

<sup>77</sup> The verb was translated "compassion" in Matthew 9:36; 14:14; 15:32; 18:17; 20:34; Mark 1:41; 6:34; 8:2; Luke 7:13; 10:33; 15:20; and "pity" in Mark 9:22.

saw. When moved with compassion, Christ acted. In every case where the verb form *splagxnizomai* is used in the New Testament this pattern holds true (see a situation > feel compassion > take action).<sup>78</sup>

The action taken because of compassion was determined by the need. Moved with compassion Jesus fed thousands, healed many diseases and sicknesses, gave sight to the blind, restored the lame and resurrected the dead. Jesus was so moved by the “distressed and dispirited” crowds that he instructed his disciples to pray, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest” (Matthew 9:36-38). In the parables where Jesus used a form of the word *splagxnizomai* the actors moved by compassion graciously forgave debtors, went out of their way to care for the disadvantaged at great personal cost and ran to embrace a prodigal son.

The “Two Hands Ministry Model of Jesus” was woven throughout the gospels. Jesus’ *hand of truth* and *hand of compassion* was the gospel—the whole gospel. Jesus was concerned about the total welfare of people—their spiritual *and* physical well being. Matthew records, “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness” (9:35).

After Christ’s death and resurrection he appeared to his disciples and commanded them to carry on his kingdom work saying, “All authority has been given to Me in heaven and earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:18-20).

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<sup>78</sup> Jesus used the term in three parables (Matthew 18:27; Luke 10:33; 15:20) where the sequence was followed. In Mark 9:22 the father of a demon possessed son asked Jesus to “take pity on us and help us!” Jesus helped them by casting out the demon.

### *The Church and the poor*

The church is the body of Christ and is called to follow the example and teachings of its Lord. The church has implemented the Two Hands Ministry Model of Jesus from the first century. Unfortunately, there were times when the church became distracted from practicing Christ's ministry model in total and fought the kingdom battle with one hand tied behind its back.

After Christ's resurrection and ascension the first century church experienced exponential growth from the preaching of the gospel and the power of the Holy Spirit. The church began with a small group "of about one hundred and twenty persons" (Acts 1:15) who gathered in an upper room to wait for the Lord's promised Holy Spirit.<sup>79</sup> On the day of Pentecost the Holy Spirit came and filled the believers who then began to proclaim "the mighty deeds of God" (Acts 2:11) in various languages to people "from every nation under heaven" (Acts 2:5). When the group began to question how this strange occurrence could be happening, the Apostle Peter "taking his stand with the eleven, raised his voice and declared to them...these men are not drunk as you suppose...but this is what was spoken of through the prophet Joel..." (Acts 2:14-16). Peter then preached the gospel of Jesus Christ and challenged them to repent and be saved. "So then, those who had received his word were baptized; and that day there were added about three thousand souls" (Acts 2:41). Peter's second sermon led to his arrest by the religious leaders but yielded a kingdom harvest of five thousand men.<sup>80</sup>

The Jerusalem church extended the *hand of truth*, challenging people to "come, follow Jesus Christ" and grew large, fast. This resulted in a community with a variety of needs. Christ's model of the *hand of compassion* was practiced early in the church. After the first mass conversion of three thousand the new Christians, "were continually

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<sup>79</sup> Acts 1:8.

<sup>80</sup> Acts 4:4.

devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need" (Acts 2:42-45). This was a pattern that was practiced again and again in the early church.<sup>81</sup> It was so successful that "...there was not a needy person among them..." (Acts 4:34).

The problem the early church experienced was not one of supply (willing donors) and demand (the truly needy<sup>82</sup>) but of distribution. The demand for "compassionate care" became more than the Apostles could deal with because of the large number of converts and the diversity of their needs.<sup>83</sup> To solve the problem the Apostles gave the work of supply distribution to trusted assistants. The *hand of compassion* and care was delegated to faithful men so that the Apostles could focus on the *hand of truth*. "So the twelve summoned the congregation of the disciples and said, 'It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word.' The statement found approval with the whole congregation..." (Acts 6:2-5).

The church grew numerically and geographically as Christians took the gospel of Jesus Christ to, "...Jerusalem, ...all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). The Two Hands Ministry Model of Jesus was evident wherever the gospel took root. One example was the church at Antioch. "So then those who were

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<sup>81</sup> Acts 4:32-35.

<sup>82</sup> What is the difference between a "need" and a "want"? Distinguishing the difference didn't seem to be a problem for the early church. Perhaps the Apostle Paul defined "need" when he said, "If we have food and covering, with these we shall be content" (1 Timothy 6:8).

<sup>83</sup> "a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food." Acts 6:1.

scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch....And the hand of the Lord was with them, and a large number who believed turned to the Lord" (Acts 11:19,21,26). When the church of Jerusalem learned of this fledgling church in Antioch, they sent Barnabas who took along Saul (Paul) to help them. "And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch" (Acts 11:26). The *hand of truth* was evident in the conversion of believers and their subsequent discipleship by Barnabas and Saul.

When the church of Antioch learned that the church of Jerusalem was experiencing a famine they extended a *hand of compassion* to help. "And in proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders" (Acts 11:29-30).

New believers were taught to follow the compassionate model of Christ. The Apostle Paul wrote, "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich" (2 Corinthians 8:9). Paul then encouraged the wealthy Corinthian church to give to those in need—to spread the wealth. He admonished, "For this is not for the ease of others and for your affliction, but the way of equality—at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality" (2 Corinthians 8:13-14).

The *hand of compassion* was such an integral part of the gospel that churches who were themselves impoverished donated to others in need. Paul explained it this way to the wealthy Corinthians, "Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of

their liberality. For I testify that according to their ability, and beyond their ability, they gave of their own accord, begging us with much urging for the favor of participation in the support of the saints, and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God" (Acts 8:1-5).

The Corinthian church was instructed to make regular collections and save the donations for distribution. The Apostle Paul wrote, "Now concerning the collection for the saints, as I directed the churches in Galatia, so do you also. On the first day of the week each one of you is to put aside and save, as he may prosper, so that no collection be made when I come. When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem and if it is fitting for me to go also, they will go with me" (1 Corinthians 16:1-4).

The first century church corporately followed the Two Hands Ministry Model of Jesus. It is clear from Scripture that the *hand of truth* was extended via preaching the gospel to the lost, discipling and training new converts, and modeling Christian living. The *hand of compassion* was extended from the first day of church growth in Jerusalem.

Individually, believers were to have the attitude of Christ and to "not merely look out for [their] own personal interests, but also for the interests of others" (Philippians 2:4-5). They shared the *hand of truth* by witnessing to the mighty power of God in Christ Jesus and how it changed their life.<sup>84</sup> The *hand of truth* was also made evident in the Christian's life style. The believer was to "walk worthy of the gospel"<sup>85</sup> so that others would know they were a Christ follower.

The *hand of truth* and *hand of compassion* work together in the Bible's command for believers to work in order to provide for themselves, their family and for those in true need. Paul told believers to, "make it your ambition to lead a quiet life and

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<sup>84</sup> Paul enthusiastically tells his conversion story to King Agrippa who retorts, "In a short time you will persuade me to become a Christian" (Acts 26:28).

<sup>85</sup> Ephesians 4:1, 17; 5:2, 8, 15; Philippians 1:27; 3:17; Colossians 2:6.

attend to your own business and work with your hands, just as we commanded you, so that you will behave properly toward outsiders and not be in any need" (1 Thessalonians 4:11-12). Paul exhorted the Roman believers to, "Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality" (Romans 12:10-13).

Paul practiced what he preached. He told the Thessalonian believers, "For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example" (2 Thessalonians 3:7-9).

Christians have a responsibility to help those in need. The Apostle John declared, "But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth" (1 John 3:17-18).

#### *The Poor's responsibility to God, self, others*

All humans are poor and impoverished in at least one or more ways.<sup>86</sup> Because of sin all people are fallen and in need of God's salvation and restoration. Christ is the only answer to every person's sin problem. The Apostle Peter declared, "And there is salvation in no one else; for there is no other name under heaven that has been

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<sup>86</sup> As noted previously, Bryant Myers argues that everyone is created by God to have four basic relationships: with God, with self, with others, and with the environment. Because of sin and the fall, these four relationships are broken and need the reconciliation and restoration that can only come through Jesus Christ. Therefore, in essence all people are "poor" and impoverished in some way. Myers, *Walking With the Poor*, 27-30.

given among men by which we must be saved" (Act 4:12). The Apostle Paul stated that in Christ, "we have redemption, the forgiveness of sins" (Colossians 1:14).

It has been the responsibility of all people to believe in God's Christ and to love him wholly. "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9).

It has been the responsibility of all people to choose wisdom over foolishness. "Does not wisdom call, and understanding lift up her voice? To you, O men, I call and my voice is to the sons of men" (Proverbs 8:1, 4). "The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction" (Proverbs 1:7). Wise living helps to protect one from the dangers of foolishness and helps one to provide for himself and others.<sup>87</sup> Unfortunately, when people choose foolishness and reap the consequences they often blame God. Scripture counters this blame declaring, "When your dread comes like a storm and your calamity come like a whirlwind, when distress and anguish come upon you. Then you will call on me, but I will not answer; they will seek me diligently but they will not find me, because they hated knowledge and did not choose the fear of the LORD" (Proverbs 1:27-29).

It has been the responsibility of each person to work and provide for themselves and others as they are able. Work is good and was ordained and modeled by God.<sup>88</sup> Jesus declared, "My Father is working until now, and I myself am working" (John 5:17). When Adam was created God put him in the garden of Eden to cultivate and work the ground. After the fall God cursed all creation. Adam's work then became difficult and his labor was by the sweat of his brow just to provide food for his family.<sup>89</sup>

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<sup>87</sup> Proverbs 1:32; 8:12, 17-21; 9:12; 10:4; 12:11; 14:15-16; 19:8, 23; 21:5; 22:29; 24:3-4; 27:12, 23-27; 28:19, 27; 29:7; Ecclesiastes 12:13-14.

<sup>88</sup> Genesis 2:1-3.

<sup>89</sup> Genesis 2:15, 5; 3:17-19.

If able, one ought to work and provide for oneself and one's family. The Apostle Paul declared that, "...if anyone is not willing to work, then he is not to eat...for we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread" (2 Thessalonians 3:10-12).

A key element to this admonition is the phrase "if anyone is not willing to work." There were some who were "willing" to work but who were "not able." Jesus encountered one such man who was blind and begged for a living. He healed the blind man who then believed in him as the Christ.<sup>90</sup> The narrative does not say whether or not the man then found work but it does not say he continued begging for alms. The Apostle Peter came upon a man who had been lame since birth. The lame man's friends would carry him to the temple gate everyday where he would sit and beg for a living. God, through Peter, healed the man who jumped up, began walking and praising Jesus. The Scripture does not say the man got a job but it does say that he no longer begged for alms.<sup>91</sup>

The poor, like all people, have a responsibility to God, themselves and others. First, because they are sinners they must believe in Jesus Christ for the forgiveness of sins, be born again and love God with all their heart. Second, they are responsible to choose to live their lives with wisdom not foolishness. Last, able people are to work to provide for themselves and others. Our God is a working God who modeled and ordained the value of work.

### **Conclusion: Do Good To the Poor**

Jesus said that society will always have the poor and that it is right to "do good

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<sup>90</sup> John 9.

<sup>91</sup> "...they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to beg alms" Acts 3:1-10.

to them" (Mark 14:7). There are a number of questions that arise when considering "doing good" to the poor: Who is to do good to the poor? Is it the responsibility of the individual, church, government, or a combination of helpers? What is "doing good" and can one harm the poor by trying to help them? What are biblical guidelines for providing responsible care for the poor and needy?

It is the responsibility of Christians individually and corporately as the church to help the poor. Christians are to follow the model of Christ who tirelessly extended the *hand of truth* and the *hand of compassion*. The first century church clearly demonstrated its care for the poor as recorded in the New Testament.

Christians in the second century carried on the Two Hands Ministry Model of Jesus by helping those in need. Sociologist, Rodney Stark states, "In about 170, Dionysius of Corinth wrote to the Roman church: 'From the start it has been your custom to treat all Christians with unfailing kindness, and to send contributions to many churches in every city, sometimes alleviating the distress of those in need, sometimes providing for your brothers in the mines.'"<sup>92</sup>

When great epidemics swept over Rome during the second<sup>93</sup> and third centuries,<sup>94</sup> Christians demonstrated their love and faith in God by ministering to those deathly ill, often at the cost of their own lives.<sup>95</sup>

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<sup>92</sup> Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York: HarperCollins Publishers, 1996) [Quote taken from Eusebius, *Ecclesiastical History* 4.23.6, 1965 ed.], 9.

<sup>93</sup> The great epidemic of the second century first struck the army of Verus in 165 and spread across the empire. "The mortality was so high in many cities that Marcus Aurelius spoke of caravans of carts and wagons hauling the dead from cities." It is estimated from a quarter to a third of the Roman empire perished during the fifteen year epidemic, including Marcus Aurelius himself. Stark, *The Rise of Christianity*, 76.

<sup>94</sup> At the height of this great epidemic during the third century "five thousand people a day were reported to have died in the city of Rome alone...." Stark, *The Rise of Christianity*, 77.

<sup>95</sup> Stark quotes Dionysius' Easter letter from around 260 in which he praises the heroic nursing efforts of local Christians. "Most of our brother Christians showed unbounded love and loyalty, never sparing themselves and thinking only of one another. Heedless of danger, they took charge of the sick, attending to their every need and ministering to them in Christ, and with them departed this life serenely happy; for they were infected by others with the disease, drawing on

Roman Emperor Julian grudgingly admitted that the church was doing a better job than the Empire in caring for the poor. Writing to a pagan priest, Julian complained, "The impious Galileans [i.e., the Christians] support not only their poor, but ours as well, everyone can see that our people lack aid from us."<sup>96</sup>

Christians through the centuries have followed the Two Hands Ministry Model of Jesus corporately as the church, individually as advocates for a just cause like Wilberforce and the abolition of slavery in England<sup>97</sup> or para-church organizations like The Salvation Army.<sup>98</sup> Christians have founded hospitals,<sup>99</sup> universities,<sup>100</sup> literacy for the masses, modern science, elevation of women in society, social justice and the condemnation of sexual perversion. Christian missions have taken Jesus Christ's good news and ministry model to the ends of the earth.

The church's "Two Hands" model is especially important because government help for the poor when available, by nature has been primarily one dimensional, a *hand of compassion*: material provisions to address immediate needs of hunger, shelter, jobs,

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themselves the sickness of their neighbors and cheerfully accepting their pains. Many, in nursing and curing others, transferred their death to themselves and died in their stead.... The best of our brothers lost their lives in this manner, a number of presbyters, deacons, and laymen winning high commendation so that death in this form, the result of great piety and strong faith, seems in every way the equal of martyrdom." Stark, *The Rise of Christianity*, 82.

<sup>96</sup> Stark, *The Rise of Christianity*, 82.

<sup>97</sup> Wesley Campbell and Stephen Court, *Be a Hero: The Battle for Mercy and Social Justice* (Shippensburg: Destiny Image Publishers, Inc., 2004), 48-49.

<sup>98</sup> "The Salvation Army, which is just one tiny sliver of the worldwide Church, is itself the world's second largest social service provider (behind the United Nations)." Campbell and Court, *Be a Hero*, 52.

<sup>99</sup> "The earliest forms of Christian "hospital" assistance, organized from the second to fifth centuries around active ecclesiastical centers, had their origin in the deaconate. The deacon, collaborating with the presbyter and bishop, had the explicit duty of carrying out the functions of *hospitalitas*. His duty was to help needy brethren in the name of the Christian community. Around the *diaconia* a variety of activities, primarily eleemosynary in character, gradually developed in the centers of operation, known variously as *xenodochia* (inns for travelers), *nosocomia* (infirmary), *brepotrophia* (foundling homes), *orphanotrophia* (orphanages), *gerocomia* (homes for the aged)." Bernard L. Marthaler, *New Catholic Encyclopedia*, 2<sup>nd</sup> Ed. [The Catholic University of America] (New York: Gale, 2003), 7:126.

<sup>100</sup> "Within forty years of landing in the New World, the Puritans turned to the task of educating a "learned clergy and a lettered people....Of the first 119 colleges birthed in young America, 104 were founded by Christians with the express purpose to acquaint Christians with the knowledge of God. Out of a graduating class of 40,000 in 1855, 10,000 became ministers..." Campbell and Court, *Be a Hero*, 50-51.

or acute medical care. This focuses only on one aspect of poverty—material need. The poor also need assistance with wise living and ultimately, their need for a relationship with God through faith in Jesus Christ. Many governments have adopted a separation between church and state model and do not teach gospel truth. Governments of poor nations like Haiti are not able to provide compassionate services to help for the needy.

Jesus Christ was Champion and Chief Advocate for all people.<sup>101</sup> His ministry model demonstrated the primary way to help the poor. Jesus extended the *hand of compassion* to heal, feed, encourage and care for the needy. But the *hand of compassion* alone was not the total care package. Jesus also extended the *hand of truth* to those in need. The Samaritan woman was confronted with the uncomfortable truth about the multiple lovers in her life and her need for a relationship with God. This led her to saving faith in Jesus.<sup>102</sup> Zaccheus repented of his dishonesty with clients when Jesus challenged his business ethics. This confrontation led to his salvation.<sup>103</sup> Even Jesus' own disciples, who argued over which of them was greatest, had to repent of their arrogance when corrected by the Servant Savior.<sup>104</sup> The Two Hands Ministry Model of Jesus helped the whole person.

God's Word has instructed people how to live with God and with one another. In God's Kingdom love is to prevail. People are to love God wholly and love their neighbor as themselves. People love God by obeying His Word. People love their neighbor by choosing to do what is best for them. Israel was to demonstrate this in the Old Testament. The church was to demonstrate this from the first century to today.

In God's Kingdom there is to be justice. People are to administer laws justly and show no favoritism. Both the rich and the poor are accountable to the law

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<sup>101</sup> 1 John 2:1-2.

<sup>102</sup> John 4:7-26.

<sup>103</sup> Luke 19:1-10.

<sup>104</sup> Luke 22:24-27; Matthew 20:20-27.

without partiality. Governments and judiciaries are to ensure fair treatment for all.

Jesus Christ demonstrated by his life and death how people are to care for one another. Jesus' Two Hands Ministry Model effectively ministered truth and compassionate care. The *hand of truth* focused on telling people about God's love and their sin and separation from God. Jesus implored people to repent and believe in God's Christ for forgiveness, healing, hope and life with God. Jesus' *hand of compassion* reached out and touched those he saw in need. He ministered to needy.

Jesus has charged his church to carry on his Kingdom work until he returns. Christians are to follow his model of ministry in reaching the world. The church is to extend the *hand of truth* and call all to repent and follow Jesus Christ by faith. The church is also to extend the *hand of compassion* and help those in need. Compassion meets the needs of the poor in a way that brings dignity, hope, and empowerment for life.

## CHAPTER 3

### LITERATURE AND AGENCY REVIEW

#### Poverty Defined

Poverty is intuitively understood in the world but not so easily defined. It is a complex phenomenon and sad reality of society. Poverty is a difficult place where billions of people live and few leave.

How poverty is understood determines how it is responded to. "The problem goes well beyond the material dimension, so the solutions must go beyond the material as well" say Corbett and Fikkert.<sup>1</sup> Using a medical analogy, they explain, "When a sick person goes to a doctor, the doctor could make two crucial mistakes: (1) Treating symptoms instead of the underlying illness; (2) Misdiagnosing the underlying illness and prescribing the wrong medicine. Either one of these mistakes will result in the patient not getting better and possibly getting worse. The same is true when we work with poor people."<sup>2</sup>

How best is "poverty" defined? "Poverty continues to defy simplistic descriptions, definitions and easy solutions," says Jayakumar Christian, a World Vision development practitioner in India. "Essentially, poverty is about relationships. It is a flesh-and-blood experience of a people within their day-to-day relationships. Within these relationships, the poor experience deprivation, powerlessness, physical isolation, economic poverty and all other characteristics of poverty."<sup>3</sup>

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<sup>1</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself* (Chicago: Moody Press, 2009), 54.

<sup>2</sup> Corbett and Fikkert, *When Helping Hurts*, 54.

<sup>3</sup> Christian develops seven dimensions of poverty via broken relationships: 1) the captivity of the poor in the god complexes of the non-poor, 2) impact of broken relationships in community, 3) the role of hope or hopelessness, 4) the marred identity of the poor, 5) inadequacies in the world-views of the poor, 6) the role of principalities and powers, and 7) the captivity of the poor in a web of lies. "An Alternate Reading of Poverty," in Bryant Myers, ed., *Working With the Poor: New Insights and Learnings From Development Practitioners* (Colorado Springs, CO: Authentic, 2008), 3.

A Biblical worldview sees people as multidimensional—having a material nature (physical body) and an immaterial nature (soul).<sup>4</sup> Christ acknowledged that humanity's poverty came as a result of the fall and subsequent broken relationships with God and others. Therefore, all are impoverished because of sin. Jesus ministered to the poor "holistically."<sup>5</sup> He challenged people to "repent and believe."<sup>6</sup> "For what does it profit a man to gain the whole world, and forfeit his soul?"<sup>7</sup> Likewise he touched people physically and healed them of diseases and infirmities. He fed the hungry and cared for the needy. Graciously, the Lord Jesus Christ has provided forgiveness, reconciliation, healing, and new life to all who believe in him.<sup>8</sup>

Jeffrey Sachs, one of the world's leading economists, has a long history of working to alleviate world poverty.<sup>9</sup> He admits there has been much disagreement in defining poverty and determining how and where the poor live. But, he has suggested, there is common ground where the discussion can begin. Sachs explains,

As a matter of definition, it's useful to distinguish between three degrees of poverty: extreme (or absolute) poverty, moderate poverty, and relative poverty. Extreme poverty means that households cannot meet basic needs for survival. They are chronically hungry, unable to access health care, lack the amenities of safe drinking water and sanitation, cannot afford education for the children, and perhaps lack rudimentary shelter...and basic articles of clothing, such as shoes. Unlike moderate and relative poverty, extreme poverty occurs only in developing countries. Moderate poverty generally refers to conditions of life in which basic needs are met, but just barely. Relative poverty is generally construed as a household income level below a given proportion of average national income. The relatively poor, in high-income countries, lack access to cultural goods,

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<sup>4</sup> "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

<sup>5</sup> The "Two Hands Ministry Model of Jesus" demonstrates this; see Chapter 2.

<sup>6</sup> Mark 1:15.

<sup>7</sup> Mark 8:36.

<sup>8</sup> John 11:25-26; 2 Corinthians 5:17-21.

<sup>9</sup> Sachs is the Director of Earth Institute at Columbia University; serves as Special Adviser to United Nations Secretary General Ban Ki-moon; is an itinerant adviser to poor-country governments; served from 2002-2006 as Director of the United Nations Millennium Project's work on the Millennium Development Goals.

entertainment, recreation, and to quality health care, education, and other perquisites for upward mobility.<sup>10</sup>

### *The Poor—How many and where are they?*

Demographers estimate the world's current population is 7 billion people. Half of the world's people are poor. Sachs illustrates the various economic levels of world society using a ladder. At the top of the economic ladder are approximately 1 billion people considered "high income" or affluent. They live in rich countries and in major cities enjoying all contemporary affluence offers. Down a step on the ladder are those considered "middle-income," approximately 2.5 billion people. Incomes on this level would be in the range of a few thousand dollars—hardly middle-class by rich country standards but very much so in a country like India. Down the next step of the ladder are the "poor." On this level, approximately 2.1 billion people earn \$2 a day or less. They struggle each day to find food, safe drinking water and fight chronic financial hardship. Although life is difficult, death is not imminent. Finally, at the bottom of the ladder exists approximately 1.4 billion people known as the "extreme poor" or the "poorest of the poor." The first step on the economic ladder is too high for them to even think about reaching. Life at this level is difficult; it is a fight to survive each day. People living in extreme poverty may earn pennies a day but rarely as much as a dollar.<sup>11</sup>

The commonly used "\$1 a day" marker that defines extreme poverty was originally proposed by Ravallion, Datt, and van de Walle in a background paper for World Bank (1990). In the latest update, "A Dollar a Day Revisited" (2008),<sup>12</sup> the current line for extreme poverty also known as absolute poverty has been adjusted up to \$1.25.

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<sup>10</sup> Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Times* (New York: Penguin Books, 2005), 20.

<sup>11</sup> Sachs, *The End of Poverty*, 18-19.

<sup>12</sup> Shaohen Chen, Martin Ravallion, and Prem Sangraula, "A Dollar a Day Revisited", Policy Research Working Paper # 4620, The World Bank Development Research Department Group, May 2008.

The “cost of basic needs” method is used to arrive at this number. “By this method, the food component of the poverty line is the expenditure needed to reach a food bundle, specific to each country (or region) that yields a stipulated food bundle requirement; a common figure is 2100 calories per person per day. To this is added an allowance for non-food spending, which is typically anchored to the non-food spending of people whose food spending (or sometimes total spending) is near the food poverty line.”<sup>13</sup>

The local currency poverty line is converted to a common currency, the US dollar (USD), using the World Bank’s purchasing power parities. “The International Comparison Program (commonly known as the ‘ICP’) is a worldwide statistical initiative to collect comparative price data and estimate purchasing power parities (PPPs) of the world’s economies. Using PPPs instead of market exchange rates to convert currencies makes it possible to compare the output of economies and the welfare of their inhabitants in real terms (that is, controlling for differences in price levels).”<sup>14</sup> “The 2005 International Comparison Program has produced estimates of the relative price levels of GDP and its principal aggregates for 146 economies. These purchasing power parities express the values of local currencies in relation to the common currency. In this report, the common currency is the U.S. dollar in 2005. When applied to the value of GDP or any component of GDP, the resulting values reflect the real value of consumption in each economy, corrected for differences in price levels and unaffected by transitory movements of exchange rates.”<sup>15</sup>

Even though the main poverty line has been adjusted to \$1.25-per-day it is still commonly referred to as “\$1 a day” or “extreme poverty.” The total number of people estimated to be living in extreme poverty is 1.4 billion in 2005, down from 1.9 billion in

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<sup>13</sup> Chen, Ravallion and Sangraula, “A Dollar a Day Revisited,” 8.

<sup>14</sup> “Global Purchasing Power Parities and Real Expenditures: 2005 International Comparison Program” (International Bank for Reconstruction and Development/The World Bank. Washington D.C., 2008.) 3.

<sup>15</sup> “Global Purchasing Power Parities and Real Expenditures,” 9.

1981.<sup>16</sup> Chen and Ravallion note that, "While the overall picture is good news, it is no cause for complacency. The 390 million fewer poor by the \$1 per day standard over 1981-2001 are still poor by the standards of middle-income developing countries, and certainly by the standards of what poverty means in rich countries. And our estimates indicate that the number of people under \$2 per day has actually risen."<sup>17</sup>

Even so, progress is being made toward achieving MDG 1—Eradicate Extreme Poverty and Hunger.<sup>18</sup> MDG1's Targets 1 and 2 are to "Halve, between 1990 and 2015, the proportion of people whose income is less than \$1 a day...[and to] Halve ... the proportion of people who suffer from hunger." Although this is encouraging, there will still be hundreds of millions of people living in extreme poverty.<sup>19</sup>

The majority of the "bottom billion," as Paul Collier identifies them, is found in Sub-Saharan Africa. Collier served as Director of the Development Research Group of

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<sup>16</sup> World Bank, Data and Research Statistics, [www.econ.worldbank.org](http://www.econ.worldbank.org) (accessed October 12, 2010).

<sup>17</sup> Shaohua Chen and Martin Ravallion, "How Have The World's Poorest Fared Since The Early 1980s?" World Bank Policy Research Working Paper 3341, June 2004. 23-24.

<sup>18</sup> In the United Nations Millennium Declaration of September 2000, leaders from 189 nations embraced a vision for a world in which developed and developing countries would work in partnership for the betterment of all, particularly the most disadvantaged. The framework by which progress could be measured to this end was set in eight Millennium Development Goals (MDGs), 18 targets and 48 indicators. The eight MDGs are: 1. Eradicate extreme poverty and hunger. 2. Achieve universal primary education. 3. Promote gender equality and empower women. 4. Reduce child mortality. 5. Improve maternal health. 6. Combat HIV/AIDS, malaria, and other diseases. 7. Ensure environmental sustainability. 8. Develop a global partnership for development. United Nations, "The Millennium Development Goals," [www.un.org/millennium/declaration/ares552e.htm](http://www.un.org/millennium/declaration/ares552e.htm) (accessed October 18, 2010).

<sup>19</sup> Chen and Ravallion give three qualifications of this progress: "Firstly, even achieving MDG1 will leave a great many very poor people. The trend over 1981-2004 in the number living below \$1 a day is about 17 million fewer people living under \$1 a day per year. At this rate of decline, there will still be over 800 million people living under \$1 a day in 2015, even though the 1990 poverty rate will have been halved. Secondly, progress has been slower for the \$2 line. Projecting our series forward linearly implies a headcount index for this line of about 40 percent in 2015, well short of the 30 percent figure needed to halve the 1990 index. The number of people living below the \$2 line actually rose over most of the period.... Projecting forward linearly to 2015 we can expect about 2.8 billion people living under \$2 a day (2 billion living between \$1 and \$2). The relatively slower progress in reducing '\$2-a-day poverty' reflects, of course, the rising numbers of people living between \$1 and \$2. That is not too surprising; those escaping extreme poverty will not be rapidly entering the global 'middle-class.' Thirdly, China naturally carries the largest weight in these calculations." Shaohua Chen and Martin Ravallion "Absolute Poverty Measures for the Developing World, 1981-2004," World Bank Policy Working Paper 4211, April 2007, 9-10.

the World Bank from 1998-2003 and currently is an economics professor at the University of Oxford. Collier believes that 70 percent of those living in extreme poverty live in Africa. The other 30 percent he labels as "... 'Africa +' with the + being places such as Haiti, Bolivia, the Central Asian countries, Laos, Cambodia, Yemen, Burma, and North Korea."<sup>20</sup>

Sadly the number of extreme poor in Sub-Saharan Africa has almost doubled from 1981-2001 from 164 million to 316 million living below \$1 per day. The depth of poverty in Sub-Saharan Africa grows as the "...income of Africa's poor has been falling.... The mean income of those living under \$1 per day in Africa was \$0.64 per person per day in 1981 and fell to \$0.60 in 2001."<sup>21</sup> Chen and Ravallion note, "Poverty has become shallower in the world as a whole, but not in Africa."<sup>22</sup>

The number of people living in extreme poverty in East Asia has noticeably lowered due primarily to the economic progress made in China. "Looking back to 1981, China's incidence of poverty (measured by the percentage below \$1 per day) was roughly twice that for the rest of the developing world; by mid-1990's, the Chinese poverty rate had fallen well below average. There were 400 million fewer people living under \$1 per day in China in 2001 than 20 years earlier, though a staggering half of this decline was in the period 1981-1984....The most plausible explanation would appear to be China's reforms starting in the late 1970s; the reforms decollectivized agriculture and introduced the 'household responsibility system' giving farmers considerably greater control over their land and output choices...."<sup>23</sup> William Easterly noted that while rich countries discussed how to help poor countries, "...the citizens of just two large poor

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<sup>20</sup> Paul Collier, *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It* (New York: Oxford University Press, 2007), 7.

<sup>21</sup> Chen and Ravallion, "How Have the World's Poorest Fared Since the Early 1980s," 21.

<sup>22</sup> Chen and Ravallion, "How Have the World's Poorest Fared Since the Early 1980s," 21.

<sup>23</sup> Chen and Ravallion, "How Have the World's Poorest Fared Since the Early 1980s," 17.

countries – India and China – were generating an increase in income for themselves of \$715 billion every year. The Gang of Four – Hong Kong, Korea, Singapore, and Taiwan – went from third world to first over the last four decades.”<sup>24</sup>

### *Reasons of poverty*

Even though millions have found a way out of extreme poverty, over 1 billion people remain stuck there. Why? Some suggest “the poor are lazy” and others say “the rich are exploiting the poor.” While there are instances of these, experts believe the problem is much deeper and more complex.

Sachs dispels the notion that extreme poverty was caused by the rich exploiting the poor. He states,

Let me dispose of one idea right from the start. Many people assume that the rich have gotten rich *because* the poor have gotten poor. In other words, they assume that Europe and the United States used military force and political strength during and after the era of colonialism to extract wealth from the poorest regions, and thereby to grow rich. This interpretation of events would be plausible if gross world product had remained roughly constant, with a rising share going to the powerful regions and declining share going to the poorer regions. However, that is not at all what happened. Gross world product rose nearly fifty-fold. Every region of the world experienced some economic growth (both in terms of the overall size of the economy, and even when measured per person), but some regions experience much more growth than others. The key fact of modern times is not the *transfer* of income from one region to another, by force or otherwise, but rather the overall *increase* in world income, but at a different rate in different regions.<sup>25</sup>

Sachs does add, “This is not to say that the rich are innocent of the charge of having exploited the poor.”<sup>26</sup>

Leading development thinkers have suggested the poor are “trapped” in poverty. Collier states, “All societies used to be poor. Most are now lifting out of it; why are

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<sup>24</sup> William Easterly, *The White Man’s Burden: Why the West’s Efforts to Aid the Rest Have Done So Much Ill and So Little Good* (New York: Penguin Group, 2006), 27.

<sup>25</sup> Sachs, *The End of Poverty*, 31.

<sup>26</sup> Sachs, *The End of Poverty*, 31.

others stuck? The answer is traps.”<sup>27</sup> Collier suggests four: the conflict trap, the natural resources trap, the trap of being landlocked with bad neighbors, and the trap of bad governance in a small country.

“All societies have conflict; it is inherent to politics,” says Collier. “The problem that is pretty distinctive to the bottom billion is not political conflict but its form. Some of them are stuck in a pattern of violent internal challenges to government. Sometimes the violence is prolonged, a civil war; sometimes it is all over swiftly, a coup d’état.”<sup>28</sup> Collier adds, “Seventy-three percent of people in the societies of the bottom billion have recently been through a civil war or are still in one.”<sup>29</sup>

The natural resource trap has also been known as the “resource curse”<sup>30</sup> and “Dutch disease.”<sup>31</sup> Collier explains,

The societies of the bottom billion are disproportionately in this category of resource-rich poverty: about 29 percent of the people in the bottom billion live in countries in which resource wealth dominates the economy. The “resource curse” has been known for some time. Thirty years ago economists came up with an explanation termed: “Dutch disease,” after the effects of the North Sea gas on the Dutch economy; it goes like this. The resource experts cause the country’s currency to rise in value against other currencies. This makes the country’s other export activities uncompetitive.<sup>32</sup>

Collier sites examples of “Dutch disease” that include Nigeria’s oil market in the 1970s and Kenya’s coffee boom from 1976 to 1979.<sup>33</sup>

A country that is landlocked with bad neighbors faces unique challenges. Landlocked countries can be hostages to their neighboring countries that have poor infrastructure or civil war or other problems; it makes shipping goods to port difficult, dangerous and expensive.

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<sup>27</sup> Collier, *The Bottom Billion*, 5.

<sup>28</sup> Collier, *The Bottom Billion*, 17.

<sup>29</sup> Collier, *The Bottom Billion*, 17.

<sup>30</sup> Collier, *The Bottom Billion*, 39.

<sup>31</sup> Collier, *The Bottom Billion*, 39.

<sup>32</sup> Collier, *The Bottom Billion*, 39.

<sup>33</sup> Collier, *The Bottom Billion*, 40.

Bad governance in a small country is cited by Collier as a fourth trap. He states, “... terrible governance and policies can destroy an economy with alarming speed. For example, President Robert Mugabe must take responsibility for the economic collapse in Zimbabwe since 1998, culminating in inflation over 1,000 percent a year.”<sup>34</sup> Collier adds, “The leaders of many of the poorest countries in the world are themselves among the global superrich. They like things the way they are, and so it pays to keep their citizens uneducated and ill-informed. Unfortunately, many of the politicians and senior public officials in the countries of the bottom billion are villains.”<sup>35</sup>

As one of the world’s leading economist, Sachs says society’s economic system has too many moving parts to blame any one thing for poverty. He lists eight traps to explain why some countries fail.<sup>36</sup>

1. *Poverty Trap*. “When poverty is very extreme, the poor do not have the ability – by themselves – to get out of the mess.”
2. *Physical Geography*. Some countries have great natural resources – others are not so favored. “Adverse geography poses problems that can be solved, typically through physical investments and good conservation.”
3. *Fiscal Trap*. When a government is too poor to invest in infrastructure due to a poor populace, or an inept or corrupt government, and – or the government is already carrying a tremendous debt load called “debt overhang.”
4. *Governance Failures*. For an economy to prosper the government must provide infrastructure, internal peace and safety, maintain a judicial system and defend its national territory. “Economic development requires a government oriented toward development.”
5. *Cultural Barriers*. Cultural or religious practices that block the role of women, for example, to be without economic or political rights or education undermines overall development.
6. *Geopolitics*. “It takes two to trade. Trade barriers erected by foreign countries can impede a poor country’s economic development.”
7. *Lack of Innovations*. Impoverished countries lack capital (either financial or human) for market production. Rich countries have large markets and capital to fuel innovation. “This momentum creates, in effect, a chain reaction, which economists call endogenous growth.”
8. *Demographic Trap*. When poor families have many children problems are compounded. “When impoverished families have large numbers of children, the families cannot afford to invest in the nutrition, health, and education of

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<sup>34</sup> Collier, *The Bottom Billion*, 64.

<sup>35</sup> Collier, *The Bottom Billion*, 66-67.

<sup>36</sup> Haiti has unfortunately experienced each of these 8 traps to some degree. Chapter 4 tells Haiti’s story and its current crisis of extreme poverty.

each child.... High population growth leads to deeper poverty, and deeper poverty contributes to high fertility rates.<sup>37</sup>

### *Responses to poverty*

Can the problems of extreme poverty be fixed? Is there a counter response to poverty traps? Jeffrey Sachs represents one school of thought that suggests big ideas and more aid is needed to implement a “big push” to move poor nations out of their economic slump. William Easterly represents another school of thought that suggests Sachs is absolutely wrong and history proves it.<sup>38</sup> The use of microfinance and microfranchising has been making a positive impact in helping people to help themselves out of extreme poverty. A third alternative incorporates the best of both schools of thought.

Sachs’ solutions for reducing by half the number of people in extreme poverty by MDG1 date of 2015 and eradicating extreme poverty by 2025 is both big and bold thinking. When Sachs shares his ideas, he is accused of “shock therapy”<sup>39</sup> to capture his audience’s attention. For example Sachs laments that, “Currently, more than eight million people around the world die each year because they are too poor to stay alive. Our generation can choose to end that poverty by the year 2025.”<sup>40</sup> In his recent book, *Common Wealth: Economics for a Crowded Planet*, Sachs declares, “The world can certainly save itself, but only if we recognize accurately the dangers that humanity confronts together.... The world’s current ecological, demographic, and economic trajectory is unsustainable, meaning that if we continue with ‘business as usual’ we will hit social and ecological crises with calamitous results.”<sup>41</sup>

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<sup>37</sup> Sachs, *The End of Poverty*, 56.

<sup>38</sup> Easterly, *The White Man’s Burden*, 10-11.

<sup>39</sup> Easterly, no proponent of Sachs’ big ideas, published a book review of *The End of Poverty*. William Easterly, “A Modest Proposal,” *Washington Post*, March 13, 2005.

<sup>40</sup> Sachs, *The End of Poverty* 1.

<sup>41</sup> Jeffrey Sachs, *Common Wealth: Economics for a Crowded Planet* (New York: The Penguin Press, 2008), 5.

Sachs has also outlined sweeping strategies to fix the world's environment, stabilize world population at eight billion, end extreme poverty by 2025, and create global problem solving and cooperation. No doubt knowing he would be criticized for such grandiose ideas, he says, "Attaining these goals on a global scale may seem impossible.... The barriers are in our limited capacity to cooperate, not in our stars."<sup>42</sup>

Sachs believes rich nations like the United States have been stingy in the past and need to give more aid to developing countries. If developed nations would simply give what they committed, the MDGs could be reached. He reminds the world that, "... the task can be achieved within the limits that the rich world has already committed: 0.7 percent of the gross national product of the high-income world, a mere 7 cents out of every \$10 in income."<sup>43</sup>

William Easterly does not think Sachs' big plans and demand for more aid is the answer to end extreme poverty. In his book, *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good*, Easterly declares both the big plan and the demand for more aid as the absolute wrong ways to solve the poverty problem. Easterly refers to rich nations as the "West" and poor nations as the "Rest." "This is the tragedy in which the West spent \$2.3 trillion on foreign aid over the last five decades and still had not managed to get twelve-cent medicines to children to prevent half of all malaria deaths," bemoans Easterly. He continues, "The West spent \$2.3 trillion and still had not managed to get four-dollar bed nets to poor families. The West spent \$2.3 trillion and still had not managed to get three dollars to each new mother to prevent five million child deaths.... It's a tragedy that so much well-

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<sup>42</sup> Sachs, *Common Wealth*, 7.

<sup>43</sup> Sachs, *The End of Poverty*, 288.

meaning compassion did not bring these results for needy people.”<sup>44</sup>

Easterly cites two specific groups in the war on poverty—the Planners and the Searchers. The Planners are those who dream up great and grandiose strategies to help the poor but have no accountability in the process or for any results. Many of these planners are elitist, educators, or wealthy who are insulated from the gritty realities of poverty. Easterly believes that Planners are far removed from poverty’s problems and therefore from its solutions. While acknowledging Sachs’ good works in poverty fighting and development, Easterly calls him a Planner.

Easterly accuses Planners of having utopian ideas and goals. Billions of dollars are either wasted or diverted from actually helping the poor. Easterly explains, “A big problem with foreign aid has been its aspiration to a utopian blueprint to fix the world’s complex problems. The utopian agenda has also led to an unproductive focus on trying to change whole political systems. The status quo—large international bureaucracies giving aid to large national government bureaucracies—is not getting money to the poor.”<sup>45</sup>

Searchers on the other hand, according to Easterly, are those in the field working with the poor who actually get the job done. Searchers are individuals, companies, or organizations that learn what is needed, supply the need and earn a return for their work. Their plans are not huge or grandiose but piece-meal—hit or miss. If a plan or idea misses they can quickly discard it for another product or service until it hits. This way the public is served with what it wants and the Searcher is rewarded with a profit.<sup>46</sup>

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<sup>44</sup> Easterly, *The White Man’s Burden*, 4-5.

<sup>45</sup> Easterly, *White Man’s Burden*, 367-368.

<sup>46</sup> Easterly cites an interesting case of Searchers getting the job done more effectively than the aid agencies. “There is significant evidence to suggest that lifesaving products are more effectively distributed among the poor when they are sold than when they are given away. The best example is the distribution of bed nets for malaria prevention in Africa. One survey found

Easterly contrasts Planners and Searchers this way, "In foreign aid, Planners announce good intentions but don't motivate anyone to carry them out; Searchers find things that work and get some reward. Planners raise expectations but take no responsibility for meeting them; Searchers accept responsibility for their actions. Planners determine what to supply; Searchers find out what is in demand. Planners apply global blueprints; Searchers adapt to local conditions. Planners at the top lack knowledge of the bottom; Searchers find out what the reality is at the bottom. Planners never hear whether the plan got what it needed; Searchers find out if the customer is satisfied."<sup>47</sup>

Easterly claims that Planners like Sachs demand more aid for impoverished people and nations. But, with all due respect to Sachs and other Planners, the past fifty years of big ideas and \$2.3 trillion in aid has not solved global poverty and may have contributed to it.<sup>48</sup>

#### *Foreign aid and poverty*

Would more money actually solve the problem? Paul Collier, former Director of Research at World Bank, does not think so. He writes, "Unfortunately, it is not just about giving these countries our money. If it were, it would be relatively easy because there are not that many. With some important exceptions, aid does not work so well in these environments, at least as it has been provided in the past."<sup>49</sup> He adds, "Our approach to the bottom billion has been failing. Many of these societies are heading down, not up and they are collectively diverging from the rest of the world."<sup>50</sup>

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that when free nets were distributed in Zambia, 70 percent of the recipients didn't use them. In Malawi, where nets were sold at affordable prices, there was nearly universal use." *White Man's Burden*, 14.

<sup>47</sup> Easterly, *White Man's Burden*, 5-6.

<sup>48</sup> Easterly, *White Man's Burden*, 4-5.

<sup>49</sup> Collier, *The Bottom Billion*, xi.

<sup>50</sup> Collier, *The Bottom Billion*, 190.

Collier noted another problem with aid to certain countries called "leakage." "Our conclusion was that some aid does leak into military spending, but surprising little—our best estimate is about 11 percent. We estimate that something around 40 percent of Africa's military spending is inadvertently financed by aid."<sup>51</sup>

Michael Maren has reported on his perception of the damaging effects of USAID funds while serving 20 years in Africa as an aid worker. Maren focused much of his book, *The Road to Hell: The Ravaging Effects of Foreign Aid and International Charity*, on the country of Somalia.<sup>52</sup> Maren believes, "...Aid distribution is just another big, private business that relies on government contracts."<sup>53</sup> Maren was hired by Catholic Relief Services (CRS) in Kenya and worked with a district experiencing famine. He was to implement a "food-for-work" project in the area but did not believe the project had much chance to succeed. Maren explains the "...people were too weak to work and it would be difficult to demand that some people dig holes and move rocks while others were getting food for doing nothing. A young woman who worked for CRS at the time and who was my immediate supervisor conceded my point but said we had to find some way to establish a program in the region. 'We have to take advantage of this famine to expand our regular program,' she insisted. For her, and the organization, famine was a growth opportunity. Whatever the original intentions, aid programs had become an end in themselves. Hungry people were potential clients to be preyed upon in the same way hair replacement companies seek out bald people."<sup>54</sup>

For years Somalia has experienced famines, NGO assistance and aid. Maren quips, "Somalia doesn't need our help. Somalia can feed itself. The problems are

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<sup>51</sup> Collier, *The Bottom Billion*, 103.

<sup>52</sup> Maren joined the Peace Corps in 1977 and served in Kenya. He was then hired by Catholic Relief Services. In 1981 he took a position with USAID that put him in Somalia. Michael Maren, *The Road to Hell: The Ravaging Effects of Foreign Aid and International Charity* (New York: The Free Press, 1997), 7,12.

<sup>53</sup> Maren, *The Road to Hell*, 8.

<sup>54</sup> Maren, *The Road to Hell*, 9.

political, and we don't have a plan for solving their political problems. In fact, we cause a lot of their political problems.”<sup>55</sup> He adds, “Twenty-five years ago most of the countries in Africa had indigenous methods for dealing with food shortages. Somalia in particular had a swelling established system for dealing with regular cycles of drought and famine.”<sup>56</sup>

According to Maren, Somalia’s famines were caused primarily by Somalia itself. “Very few policy makers understand what famine is. They think it means there’s no food.... Famine is a failure of the market. And you can’t fight an economic problem by giving away food.”<sup>57</sup>

Amartya Sen in “Democracy as a Universal Value” claims, “Famines are easy to prevent if there is a serious effort to do so, and a democratic government, facing elections and criticisms from opposition parties and independent newspapers, cannot help but make such an effort. Not surprisingly, while India continued to have famines under British rule right up to independence ... they disappeared suddenly with the establishment of a multiparty democracy and a free press.”<sup>58</sup>

Maren believes it was to Somalia’s ruling elite’s advantage to maintain a country crisis because it kept aid money flowing. Famine refugees are good business for those who know how to use it for their advantage. Maren cites, “The Somali government wanted the refugees to stay...[as] some government officials were getting rich stealing refugee supplies....”<sup>59</sup> Maren declares, “Starvation in Somalia was political. It was caused by the warlords. The solution was going to have to be political, and probably military.”<sup>60</sup> He adds, “Like most of the African continent’s famines, it had its roots not in

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<sup>55</sup> Maren, *The Road to Hell*, 29.

<sup>56</sup> Maren, *The Road to Hell*, 21.

<sup>57</sup> Maren, *The Road to Hell*, 92.

<sup>58</sup> Amartya Sen, “Democracy as a Universal Value” in *Journal of Democracy*, 10:3 1999B, 8.

<sup>59</sup> Maren, *The Road to Hell*, 41.

<sup>60</sup> Maren, *The Road to Hell*, 218.

poor harvests or droughts but in colossal malevolence on the part of the country's civil authorities.”<sup>61</sup>

Graham Hancock, in his book *Lords of Poverty: The Power, Prestige, and Corruption of the International Aid Business*, attacks the wealthy bureaucratic agencies of the USAID and Britain's Overseas Development Administration (ODA). The powerful bureaucrats that run these agencies he calls “lords of poverty.” Hancock argues these agencies transfer huge sums of tax payer money with little accountability for how it is spent and its effectiveness in helping the poor. Hancock, like Maren, believes that aid and development have lost their way and become a business—“the poverty business.”<sup>62</sup> The United Nations operates numerous agencies in the fight against poverty. He cites, “All in all the United Nations system now employs in excess of 50,000 people in the cause of world development.”<sup>63</sup>

Graham does not believe tax payers are getting a good value for their dollar. For example, the United Nations Disaster Relief Office (UNDRO) was created to coordinate the various agencies in times of disaster relief efforts. Although it operated with a budget of \$30 million, its own auditors documented that, “Despite many missions, neither a coherent technical co-operation programme and no major projects have been developed. Most planned research activities have been delayed or never undertaken... other UN system organizations have not accepted UNDRO’s leadership....”<sup>64</sup>

Graham decries the long delays large aid agencies take in providing emergency food during famines. He noted that “...the EEC [European Economic Community] ... takes an average of 400 days to respond to urgent appeals for help.... [and] a study of

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<sup>61</sup> Maren, *The Road to Hell*, 205.

<sup>62</sup> Graham Hancock, *Lords of Poverty: The Power, Prestige, and Corruption of the International Aid Business* (New York: The Atlantic Monthly Press, 1989), 37.

<sup>63</sup> Hancock, *Lords of Poverty*, 50.

<sup>64</sup> Hancock, *Lords of Poverty*, 20.

the UN World Food Programme's response to eighty-four emergencies showed that it took an average of 196 days for request for assistance to be processed and the food delivered.<sup>65</sup> That is a long time for starving people to wait for help.

Graham cited a number of cases of massive corruption within governments receiving aid. Jean Bedel Bokassa, head of state of the Central African Republic from 1966 to 1979,

...admitted in a moment of rare honesty: "Everything around here is financed by the French government. We ask the French for money, get it and waste it."

...France in fact provided its run-down and obscure former colony with about \$38 million per annum in aid during the 1970s.... In December 1977, however, and in just one day, Bokassa was permitted to waste on himself no less than \$20 million of that year's entire subvention from French tax-payers: he blew the money on a glittering but ludicrous ceremony that transformed him from a mere President to an Emperor.... The Central African Republic – or 'Empire' as it was renamed – had ...less than 170 miles of paved roads and a population immersed in abject poverty: average per capita incomes were in the region of \$250 per year.<sup>66</sup>

Haiti's corruption is second to none. In 1981, "...the IMF paid in \$22 million to the Treasury as part of a standby credit; two days later a visiting team of Fund experts discovered that President Jean-Claude Duvalier ('Baby Doc') had withdrawn \$20 million of this money for his personal use. It was also noted that a further \$16 million had 'disappeared' from various state bodies over the previous three months and that the Central Bank was paying the elegant Mrs. Michele Duvalier a salary of \$1.2 million a year."<sup>67</sup>

While the Duvaliers (father and son) were in power during the years 1957-1986 Haiti's people descended into extreme poverty. During this time only 10 percent of the rural people were functionally literate with 75-80 percent of *all* children suffering from malnutrition. What is interesting is that, "Haiti was a major recipient of foreign aid throughout the Duvalier era—with the United States, Canada, West Germany and

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<sup>65</sup> Hancock, *Lords of Poverty*, 21-22.

<sup>66</sup> Hancock, *Lords of Poverty*, 177.

<sup>67</sup> Hancock, *Lords of Poverty*, 179.

France prominent amongst the bilateral donors and with the World Bank, FAO, WHO, UNDP and UNICEF, the most notable of multilaterals. With all these 'assisters' on the scene, a question has to be asked: Did the ruin of the Haitian poor occur *in spite* of foreign aid, or *because of it?*<sup>68</sup>

Haiti was literally shaken to its foundation on January 12, 2010 by a magnitude 7.0 earthquake. The quake's epicenter was approximately 20 miles west of Port-au-Prince and left the country mourning the loss of over 230,000 dead. Two months after the disaster Haitian authorities calculated a cost of \$11.5 billion over the next three years to get the nation back on its feet. Donors have pledged billions in aid. On April 1, 2010 the *Wall Street Journal* reported, "The international national community responded Wednesday to Haiti's request for financial assistance to rebuild from January's devastating earthquake, pledging at a conference here \$5.3 billion for the next 18 months, and close to \$10 billion over the coming years." The article's writers then accurately note the challenge at hand, "Now comes the hard part: avoiding the pitfalls that have plagued previous aid efforts in Haiti and around the globe, ranging from a lack of coordination and accountability to donors not following through on their initial pledges and a shortfall of local expertise to turn money into results." Can Haiti break free from its history of corruption and misuse of international aid? Haitian Prime Minister Jean-Max Bellerive believes so. "He said by 2030 the government envisions 'an emergent Haiti,' an open, modern, knowledgeable country."<sup>69</sup>

Fifty years and \$2.3 trillion in aid and assistance have not brought an end to poverty. Richard Bolten, former U.S. Ambassador to the United Nations defined foreign aid as, "Money taken from poor people in a rich country and given to rich people of a

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<sup>68</sup> Hancock, *Lords of Poverty*, 180.

<sup>69</sup> Christopher Rhoads and Joe Lauria, "Donors Pledge Billions in Aid for Haiti" *The Wall Street Journal*, April 1, 2010.

poor country.”<sup>70</sup> It is time for fresh ideas and new ways to help the poor and impoverished nations. Easterly declares, “...aid cannot achieve the end of poverty. Only homegrown development based on the dynamism of individuals and firms in free markets can do that.”<sup>71</sup>

#### *New strategies to engage poverty*

A wave of fresh ideas has been emerging that literally turns upside-down the paradigm for helping the poor. Development leaders are introducing strategies labeled “bottom-up” and “bottom of the pyramid.” These ideas focus on helping the poor to help themselves out of poverty through jobs creation. The poor have the creativity and energy to work and earn—they just need help getting started.

Don Eberly, who held senior positions in the White House and at USAID, is a proponent of the “bottom-up” strategy. He believes that, “Conventional efforts by elite policy experts and bureaucracies to bring about prosperity in the twentieth century have mostly failed. As a result, confidence in the ‘top-down,’ bureaucratic solution is declining, while confidence in ‘bottom-up’ innovation by business and non-profits is growing.”<sup>72</sup> He adds, “We are entering an era of ‘bottom-up’ innovation and discovery. In our lifetimes, major advance will be made in reducing global poverty and in eradicating disease and illiteracy.”<sup>73</sup>

C.K. Prahalad, former Distinguished Professor of Corporate Strategy at the Stephen M. Ross School of Business in the University of Michigan and top management consultant, believed a new approach was needed to help the poor. In his book *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits*, Prahalad

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<sup>70</sup> From Richard Bolten television interview with Greta Van Susteren on September 28, 2010.

<sup>71</sup> Easterly, *White Man’s Burden*, 368.

<sup>72</sup> Don Eberly, *The Rise of Global Civil Society: Building Communities and Nations from the Bottom Up* (New York: Encounter Books, 2008), viii.

<sup>73</sup> Eberly, *The Rise of Global Civil Society*, viii.

says globalization will open up new sources of investment and wealth creation for the poor, empowering what he called the “bottom of the pyramid” (BOP). “What if we mobilized the resources, scale and scope of large firms to co-create solutions to the problems at the bottom of the pyramid? Why can’t we mobilize the investment capacity of large firms with the knowledge and commitment of NGOs and the communities that need help?”<sup>74</sup> Prahalad lamented that the poor were not seen as a pool of potential consumers or that they were too isolated or too technologically unsophisticated to be a part of the world economy. He believed these assumptions are inherently wrong and becoming outdated by technology. “Poor nations,” said Prahalad, “are incubating new business models and innovative uses of technology that in the coming decade will begin to transform the competitive landscape of entire global industries, from financial to telecom services to health care and car making.”<sup>75</sup>

Stephen C. Smith, professor of economics at George Washington University believes that far too little is known about the poor. In his book *Ending Global Poverty: A Guide to What Works*, Smith argues that little effort has been made to study the poor and their daily lives. The poor need to be given ownership of the programs that serve them and, “...genuine authority must be given to organization of the poor, not just those who would like to work *with* the poor.”<sup>76</sup> Smith adds, “...to escape from poverty requires empowered people within a community that is empowered to function within the wider world. Communities of the poor must be collectively empowered.”<sup>77</sup>

Muhammad Yunus along with The Grameen Bank won the Nobel Peace Prize in 2006 for helping thousands of poor in Bangladesh with the capital they needed to begin

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<sup>74</sup> C.K. Prahalad, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits* (Upper Saddle River, NJ: Wharton School Publishing, 2005), xii.

<sup>75</sup> Prahalad, *The Fortune at the Bottom of the Pyramid*, 123.

<sup>76</sup> Stephen C. Smith, *Ending Global Poverty: A Guide to What Works* (New York: Palgrave Macmillan, 2005), 23.

<sup>77</sup> Smith, *Ending Global Poverty*, 43.

or expand their small businesses. Yunus tells how he began a very successful microfinance business in his book *Creating a World Without Poverty: Social Business and the Future of Capitalism*.<sup>78</sup>

Yunus's personal story is compelling. He was born in East Bengal, later to become Bangladesh, and immigrated to the United States and became an economics professor at Middle Tennessee State University. When Bangladesh began its fight for independence from Pakistan in the early 1970s Yunus went back to help. He became a professor in the Economics Department at Chittagong University.

Yunus was visiting the village of Jobra where he met a fearful woman who was being threatened by a moneylender for payment. Yunus learned the moneylender was charging exorbitant interest on small loans to a number of people in the community. Yunus helped the woman and 41 others escape the clutches of the moneylender for a total of \$27 US. The people were so joyful and thankful for their newfound financial freedom that Yunus knew he wanted to help others in the same way.

Yunus began loaning money on a small scale to the poor. "And when I started lending funds to the villagers, I was stunned by the result. The poor paid back their loans, on time, every time!"<sup>79</sup>

Yunus quickly learned that most banks would not lend to poor—considering them to be a bad risk. So in 1983 he founded Grameen Bank<sup>80</sup> to serve poor villagers. He declares, "None of us like the idea of apartheid. We all understand that no one should suffer because he or she happened to be born in a certain race, class, or economic condition. But our financial institutions have created a worldwide system of apartheid

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<sup>78</sup> Muhammad Yunus, *Creating a World Without Poverty: Social Business and the Future of Capitalism* (New York: Public Affairs, 2007).

<sup>79</sup> Yunus, *Creating a World Without Poverty*, 47.

<sup>80</sup> The word "grameen" means "village" and was chosen because of the bank's mission. Yunus, *Creating a World Without Poverty*, 47.

without anyone being horrified by it. If you don't have collateral, you are not credit-worthy. To the banks, you are not acceptable on our side of the world.”<sup>81</sup>

Yunus' philosophy on helping the poor is refreshing. He believes, “The first and foremost task of development is to turn on the engine of creativity inside each person. Any program that merely meets the physical needs of a poor person or even provides a job is not a true development program unless it leads to the unfolding of his or her creative energy. This is why Grameen Bank offers the poor not handouts or grants but credit—loans they must repay, with interest, through their own productive work. This dynamic makes Grameen Bank sustainable.”<sup>82</sup>

Grameen Bank provides micro-loans for what it deems are sustainable businesses. The borrower must provide a business plan and agree to the bank's “sixteen decision”—a set of guidelines and good principals. Yunus says, “Microcredit turns on the economic engines among the rejected population of society. Once a large number of these tiny engines start working, the stage is set for big things.”<sup>83</sup>

The Grameen Bank has launched a series of companies Yunus calls “social businesses.” After twenty years of investment the Grameen family has twenty-five sustainable organizations<sup>84</sup> that provide employment and services to thousands who would most likely be without both. Yunus declares, “I believe that social business has the potential to lift the struggle to eliminate poverty to a new level. Social business can be a very powerful format for the private sector, public sector, philanthropists, donors, NGOs, faith groups, or anybody else.”<sup>85</sup>

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<sup>81</sup> Yunus, *Creating a World Without Poverty*, 49.

<sup>82</sup> Yunus, *Creating a World Without Poverty*, 56.

<sup>83</sup> Yunus, *Creating a World Without Poverty*, 56.

<sup>84</sup> A few of these companies are: Grameen (G) Trust, G Uddog (exports handloom products), G Telecom, G Cybernet (ISP), G Phone (cell phone service), G Health Care Services, G Danone (partnership with Danone to produce affordable, nutritious foods for the poor).

<sup>85</sup> Yunus, *Creating a World Without Poverty*, 103.

Microcredit is now a worldwide phenomenon with many organizations modeling their programs after Grameen Bank. The demand for this methodology training is so great that a separate organization was formed—Grameen Trust—specifically devoted to training.

The world network Microcredit Summit Campaign began meeting in 1997 in Washington, DC. This first Summit was attended by 3,000 delegates from 137 countries representing microcredit programs of many kinds and sizes. The Microcredit Summit's two primary goals were: 1) to ensure that 175 million of the world's poorest families, especially the women of those families, are receiving credit for self-employment and other financial and business services. 2) To help 100 million families rise above the US \$1 per day threshold by 2015.<sup>86</sup>

This idea was reiterated by Thomas Friedman, who wrote an op-ed piece for the New York Times soon after returning from Africa titled, "Patient' Capital for an Africa That Can't Wait." In it Friedman declared, "Africa needs many things, but most of all it needs capitalists who can start and run legal companies. More Bill Gateses, fewer foundations. People grow out of poverty when they create small businesses that employ their neighbors. Nothing else lasts."<sup>87</sup>

One of the more recent and fresh strategies for creating jobs is microfranchising. It is a bottom-up—bottom of the pyramid initiative. Microfranchise provides a business model to help entrepreneurs start businesses that hire employees. A microfranchise business might be a customer of a microcredit business by seeking start-up capital. Kirk Magleby, in a 2005 working paper "MicroFranchises as a Solution to Global Poverty," wrote, "Millions of successful, small, locally-owned businesses and social enterprises could significantly reduce global poverty. The franchise business model is uniquely

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<sup>86</sup> Microcredit Summit Campaign, [www.microcreditsummit.org](http://www.microcreditsummit.org) (accessed October 10, 2010).

<sup>87</sup> Thomas L. Friedman, "Patient' Capital for an Africa That Can't Wait." *The New York Times*, April 20, 2007.

adept at creating large numbers of successful, small, locally-owned businesses and social enterprises.”<sup>88</sup>

The microfranchise movement is gaining supporters and participants. BiD Network, a small business development group, in 2006, published, “Recap of Worldwide MicroFranchising Activities.” It listed a number of MicroFranchises that had developed through normal market channels.<sup>89</sup> Institutions that have invested in MicroFranchising include: Acumen Fund; Goldsmith Foundation, International Finance Corporation (IFC), World Bank, Rockefeller Foundation, Exxon Mobil; and the Gates Foundation.<sup>90</sup>

Magleby has outlined a relatively new microfranchise initiative. He states, “A 3 Billion Dollar Solution to Global Poverty aims to demonstrate, through a phased approach, that millions of successful, small, locally-owned businesses and social enterprises can be created throughout the developing world using the powerful MicroFranchise business model.”<sup>91</sup> The three phased “solution” finds, funds, and selects the best microfinance projects in each phase of the competition. By Phase III, the best and most profitable business units are selected for grants and replication. Magleby outlines the Phase III objective, “200 MFO [Micro Finance Opportunity] networks built out to 10,000 units with 90% unit profitability by 2017. Each network must operate in at least 5 countries. \$10 million for each of 200 MFO networks throughout the developing world, spread over 7 years.... Each MFO will have an MNC [Multi National Corporation]

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<sup>88</sup> Kirk Magleby, “MicroFranchises as a Solution to Global Poverty.” November, 2005. [www.Omidyar.net](http://www.Omidyar.net) (accessed October 15, 2010). Magleby has expanded his discussion on MicroFranchises in his book, *Ending Global Poverty: The MicroFranchise Solution* (Provo, UT: Power Think Publishing, 2007).

<sup>89</sup> Some of the microfranchises listed: Cellular City, Philippines, 32 units; Farmacias de Similares, Mexico, 3,200 units; Ruf 'n Tuf Jeans, India, 3,000 units; Desk to Desk Couriers, India, 3,000 units; Vodacom Phone Centers, South Africa, 5,000 units; et.al.

<sup>90</sup> “Recap of Worldwide MicroFranchising Activities, January 2006,” [www.bidnetwork.org](http://www.bidnetwork.org) (accessed October 5, 2010).

<sup>91</sup> Kirk Magleby, “A 3 Billion Dollar Solution to Global Poverty,” No date. [www.microfranchises.dev2.nuvek.com/file.php?id=37](http://www.microfranchises.dev2.nuvek.com/file.php?id=37) (accessed October 15, 2010), 4.

owner/sponsor. The key Franchisee start-up financing will be provided largely from local capital linked through creative financial engineering into global capital markets.”<sup>92</sup>

Not everyone agrees that microfinance and microfranchise initiatives help the poor. The Cato Institute, a Washington-based think tank, does not believe that, “...small loans will be a source of significant economic or business growth because most people are not entrepreneurs and the loans tend to be spent on consumption.”<sup>93</sup> Thomas Dichter, development industry authority and aid practitioner for nearly 40 years, is also not so optimistic of microfinance. In a critique of Muhammad Yunus and Grameen Bank, he said, “In Bangladesh, 30 years after Yunus’ invention, poverty statistics are worse than they’ve ever been, so something else is the source of the problem and microcredit is not helping.”<sup>94</sup> A Cato Institute paper states, “The average poor person in the past is not an entrepreneur, and when he or she has access to credit it is largely for consumption or cash flow smoothing...the best financial services for the poor or low-income people are savings-based services, which in their pure form do not need outside financial help, or for that matter the large microfinance industry that has evolved.”<sup>95</sup>

There are no easy solutions for poverty. Fifty years of intervention and \$2.3 trillion of foreign aid has not solved the poverty problem. Rich nations’ top-down, big-plan (ideas) and big-push (money) have not ended extreme poverty. New approaches to solving this old and long festering social problem are needed. Development experts have suggested bottom-up and piece-meal strategies. Enterprises like microfinance and microfranchise have shown initial promise; but these initiatives need time to mature and prove sustainability and have also been criticized for not solving poverty.

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<sup>92</sup> Magleby, “A 3 Billion Dollar Solution to Global Poverty,” 6.

<sup>93</sup> Lisa Kalajian, “Thomas Dichter of the Washington DC-based Think Tank the Cato Institute Calls Microfinance ‘Grossly Overestimated.’” MicroCapital.org. February, 26, 2007. [www.microcapital.org](http://www.microcapital.org) (accessed October 12, 2010).

<sup>94</sup> Kalajian, “Thomas Dichter of the Washington DC-based Think Tank.”

<sup>95</sup> Kalajian, “Thomas Dichter of the Washington DC-based Think Tank.”

It is this writer's opinion that Haiti needs both top-down and bottom-up strategies to revitalize the nation. At the "top" the Haitian government must do more to ensure potential aid providers that the money will be properly used. Haiti has received millions of dollars in aid and is still the poorest country in the Western Hemisphere.<sup>96</sup> Haiti's history of government corruption and theft of financial aid is documented.<sup>97</sup> The Haitian government must improve the country's security<sup>98</sup> and infrastructure<sup>99</sup> to encourage business investment and this may occur with an infusion of cash. At the "bottom" Haitians want and need jobs.<sup>100</sup> Microfinance and microfranchise could provide Haiti with the business opportunities that create jobs so many are seeking but cannot find.

### Compassionate Care Agencies – NGOs

Compassionate care agencies are classified as NGOs.<sup>101</sup> There are thousands of NGOs that perform a variety of services and humanitarian functions. NGOs represent both secular and religious organizations with specialized work in areas such as water,

<sup>96</sup> CIA World Fact Book. "Haiti." [www.cia.gov/cia/publications/factbook/geos/ha.html](http://www.cia.gov/cia/publications/factbook/geos/ha.html) (accessed August 30, 2010).

<sup>97</sup> Hancock, *Lords of Poverty*, 179.

<sup>98</sup> While Aristide was president, Girard says, "Haiti confirmed its international reputation as an impenetrable, irretrievable hotbed of political violence. While politicians and top police officials continued their bloody politicking, Haitians complained of a resurgent climate of insecurity that the police did little to halt..... Haitian politicians' failure to reform the judicial system and to pay judges adequately was a chief factor of police abuse..... Few businesses thrived in this unstable context except one: drug trafficking..... The Haitian government's complete breakdown was the main reason for the cocaine trade's sudden surge." Girard, *Haiti: The Tumultuous History*, 183-184.

<sup>99</sup> "Access to public infrastructure services is generally poor in Haiti, especially in rural areas...." Dorte Verner, "Making Poor Haitians Count: Poverty in Rural and Urban Haiti Based on the First Household Survey for Haiti," World Bank Policy Research Working Paper 4571, March 2008. 40.

<sup>100</sup> Schreier is friends with a number of Haitians in Port-de-Paix, Cap Haitien, and Port-au-Prince. Many of these people are willing to work but cannot find jobs. There is, "widespread unemployment and underemployment; more than two-thirds of the labor force do not have formal jobs." CIA World Fact Book. "Haiti."

<sup>101</sup> NGOs are generally defined as autonomous non-profit and non-party/politically unaffiliated organizations that advance a particular cause or set of causes in the public interest. After the founding of the United Nations (1945), the NGO designation came into popular use to differentiate between governmental and non-governmental bodies (UN Charter resolution 288 (X) of ECOSOC, February 27, 1950: NGO (INGO) is defined as "any international organization that is not founded by an international treaty"). Of course, NGO type organizations existed long before the UN, e.g. the International Red Cross was founded in 1863.

food, farming, finance, hygiene, education, faith, health care, safety, shelter and more. Most compassionate care NGOs' have as primary goals to alleviate the suffering of the poor and help raise living standards in some way. Faith based NGOs would also have the goal to communicate their religious beliefs.

*HOLD the children* is a small NGO that specializes in helping needy children in Haiti through child sponsorship. *HOLD the children* follows the Two Hands Ministry Model of Jesus and incorporates a bottom-up and top-down strategy to serve the poor. Haiti's children are hungry. *HOLD the children* works with local churches in urban and rural Haiti to minister to the physical and spiritual needs of poor children. This bottom-up approach directly touches those who are hungry and in need of compassionate care. *HOLD the children*'s school lunch program provides children nutritious meals. *HOLD the children* and NHMBCA also provide employment for those in the local community. These jobs give the poor the opportunity to provide for themselves and their families.

*HOLD the children* along with NHMBCA employ top-down strategy by seeking to influence political leaders to help the needy. For example, when *HOLD the children Home* was officially dedicated in 2009, the senator from the Northwest district was invited. He came and was given a tour of the facility and was asked to help improve the roads and water system to Lavaud. When the senator spoke at the dedication service he not only congratulated the community on its new facility, he pledged his support to improve the road to Lavaud.

*HOLD the children* along with NHMBCA believe Haiti's national government needs to do more to help its people. The national government, led by the president, must address the various traps that have held Haiti in extreme poverty. Cherelus and

Schreier are friends with a gentleman who has run for the presidency of Haiti but failed to receive enough votes.<sup>102</sup> Should God allow this Christian man to become president of Haiti, it would have a tremendous, top-down impact for all but especially the poor.

One of the biggest impacts national, district, and local governments could make in the lives of children is to provide school lunches. This alone would allow Haiti's children to be healthier, stronger, and allow them to focus on learning rather than the pain in their bellies. NGOs help but there are not enough to meet the total need.

Don Eberly, former senior advisor at USAID, said, "Today, although precise figures are not available, estimates of the number of international NGOs range up to forty thousand."<sup>103</sup> He adds,

What is perhaps most promising is the proliferation of NGOs in developing countries. One of the largest surveys of the nonprofit sector ever conducted, covering twenty-two countries, found over one million such organizations operating in India, 210,000 in Brazil, 17,500 in Egypt, and 15,000 in Thailand. One in twelve jobs in the countries surveyed were supplied by nonprofits. In places like Ghana, Zimbabwe, and Kenya, the nonprofit sector now provides 40 percent or more of education and health care service."<sup>104</sup>

NGO funding can come from the United Nations, government organizations, private trusts and philanthropies, individual donations, religious institutions, and even other NGOs. "In the United states," says Eugene Tempel, director of the Center on Philanthropy at Indiana University, "There has been 'an explosion' of new private foundations: their numbers are up from about 22,000 in the early 1980s to 65,000 today."<sup>105</sup> The Bill and Melinda Gates Foundation for example has given more than \$13 billion for global health as of 2009. The foundation funds a variety of NGOs that support

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<sup>102</sup> This same gentleman was asked by President Aristide to serve as his Prime Minister. He declined the position.

<sup>103</sup> Eberly, *The Rise of Global Civil Society*, 14.

<sup>104</sup> Eberly, *The Rise of Global Civil Society*, 18.

<sup>105</sup> "Doing Well and Doing Good," *Economist*, July 29, 2004.

its goals.<sup>106</sup>

Faith based NGOs are also funded by the government organization USAID. In 2008 the following Christian NGOs received government monies as follows: *World Vision*, \$280.5 million (total 2008 fiscal year revenue was \$1.1 billion); *World Relief* (the benevolence arm of the National Association of Evangelicals), \$31.1 million (total 2008 fiscal year revenue was \$61.2 million); *Food for the Hungry*, \$46.8 million (total 2008 fiscal year revenue was \$129.9 million); *Christian Children's Fund*, \$18.9 million (total 2008 fiscal year revenue was \$230.7 million); *Samaritan's Purse*, \$10.5 million (total 2008 fiscal year revenue was \$308.8 million).<sup>107</sup>

#### *NGO assistance: relief, rehabilitation, development*

How should financial aid and assistance be used? Corbett and Fikkert give helpful guidance by defining three stages of assistance: relief, rehabilitation and development.<sup>108</sup> They say governments and NGOs need to correctly assess a disaster or situation and appropriately apply aid and assistance.

“Relief” efforts are to be immediate and temporary—to “stop the bleeding.”<sup>109</sup> “Relief” can be defined as the urgent and temporary provision of emergency aid to reduce immediate suffering from a natural or man-made crisis. The key feature of relief is a provider-receiver dynamic in which the provider gives assistance—often material—to the receiver, who is largely incapable of helping himself at the time.<sup>110</sup> Haiti’s earthquake of January 12, 2010 that left over 230,000 dead and more than 1 million homeless created a need for immediate assistance—or relief.

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<sup>106</sup> Bill and Melinda Gates Foundation, “Global Health Program Overview,” 2010. [www.gatesfoundation.org](http://www.gatesfoundation.org) (accessed October 15, 2010).

<sup>107</sup> Warren Cole Smith, “Aid Dependents: World Relief’s Almost-hire Spotlights Ministries’ Need for Government Funds,” *World*, September 26, 2009.

<sup>108</sup> Corbett and Fikkert, *When Helping Hurts*, 104.

<sup>109</sup> Corbett and Fikkert add, “The Good Samaritan’s bandaging of the helpless man who lay bleeding along the roadside is an excellent example of relief applied appropriately.” Corbett and Fikkert, *When Helping Hurts*, 104.

<sup>110</sup> Corbett and Fikkert, *When Helping Hurts*, 104.

“Rehabilitation” is the next stage of assistance. It “begins as soon as the bleeding stops; it seeks to restore people and their communities to the positive elements of their precrisis condition.”<sup>111</sup> A key aspect of rehabilitation is the dynamic of working *with* people as they participate in their own recovery.

“Development” is a process of ongoing change that moves all the people involved—both the ‘helpers’ and the ‘helped’—closer to being in right relationship with God, self, others, and the rest of creation. In particular, as the materially poor develop, they are better able to fulfill their calling of glorifying God by working and supporting themselves and their families with the fruit of that work.<sup>112</sup>

Corbett and Fikkert argue that it is absolutely critical that proper assessment be made to determine whether the appropriate intervention should be relief, rehabilitation or development. “One of the biggest mistakes the North American churches make—by far—is in applying relief in situations in which rehabilitation or development is the appropriate intervention.”<sup>113</sup>

Organizations that provide relief when rehabilitation or development is called for can do harm.<sup>114</sup> For example, farmers and local merchants can be undercut by free food supplies. Illia Alsene cooks and sells food from a curbside stall in Port-au-Prince, Haiti. Her business has been much worse since the devastating earthquake in January, 2010. Ms. Alsene does not blame the quake so much as the international relief effort that followed. “I have fewer customers now because they are handing out free food down

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<sup>111</sup> Corbett and Fikkert, *When Helping Hurts*, 104-105.

<sup>112</sup> Corbett and Fikkert, *When Helping Hurts*, 104-105

<sup>113</sup> Corbett and Fikkert, *When Helping Hurts*, 105.

<sup>114</sup> Corbett and Fikkert give 3 reasons why most agencies focus on “relief.” “First, many service organizations have a material definition of poverty; hence, they believe that handouts of material things are the solution to that poverty. As a result, they often provide relief to people who really need development. Second, relief is easier to do than development. It is much simpler to drop food out of airplanes or to ladle soup out of bowls than it is to develop long lasting, time consuming relationships with poor people, which may be emotionally exhausting. Third, it is easier to get donor money for relief than for development. ‘We fed a thousand people today’ sounds better than ‘We hung out and developed relationships with a dozen people today.’” Corbett and Fikkert, *When Helping Hurts*, 120.

the street,’ says the 52-year-old, pointing to the nearby Champs de Mars plaza where aid organizations regularly hand out food to tens of thousands of people camped there in tents.”<sup>115</sup> No doubt relief efforts were needed in Haiti after the quake but this is how local merchants are negatively affected by aid.

Corbett and Fikkert believe a key to truly helping the needy is by avoiding “paternalism.” In other words, “Do not do things for people that they can do for themselves.”<sup>116</sup> People and communities empowered to help themselves embark on recovery that is sustainable after the NGOs leave and financial aid ends.

Who is making a difference in the fight against poverty? Three Christian NGOs that include child sponsorship programs and specifically focus on anti-poverty work have been selected for review.<sup>117</sup> *World Vision* and *Compassion International* both began in the 1950s and are very large organizations. *Good News India* is a relatively new and smaller organization and in the process of growing.

#### *World Vision*

*World Vision* was founded by Reverend Bob Pierce.<sup>118</sup> In 1947 Pierce was in China and met Tena Hoelkedoer, a teacher. She introduced him to a battered and abandoned child named White Jade. The teacher was unable to care for the girl and asked Pierce, “What are you going to do about her?”<sup>119</sup> He gave the woman five dollars and committed to sending that amount each month to help the woman care for the girl.

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<sup>115</sup> David Luhnow, “Global Aid Is No Relief for Smaller Haitian Businesses,” *Wall Street Journal*, March 3, 2010.

<sup>116</sup> They list five types of paternalism as: resource, spiritual, knowledge, labor, and managerial. NGOs and especially short-term mission teams would be wise to consider these elements of paternalism and pursue a strategy that includes and empowers the people they intend to serve. Corbett and Fikkert, *When Helping Hurts*, 115.

<sup>117</sup> There are hundreds of Christian NGOs that offer sponsorship programs. *World Vision* and *Compassion International* were selected for evaluation because they are prominently visible. *Good News India* was selected because it is relatively new—like *HOLD the children*.

<sup>118</sup> All quotes and data on *World Vision* were retrieved from their web page [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>119</sup> *World Vision*, “History,” [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

This encounter motivated Pierce to create an organization in 1950 dedicated to helping the world's children.

From this inauspicious start World Vision has grown into one of the largest Christian NGOs in the world.<sup>120</sup> World Vision operates in 96 countries with a staff of 40,000. Its revenue for fiscal year 2008-2009 was \$1.1 billion.

The organization states, "World Vision is an international partnership of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God."<sup>121</sup>

World Vision is an international organization that consists of numerous national entities around the world that operate in partnership. World Vision International was established in 1977 and provides global coordination, standards, and policy for the partners. It has an International Board of Directors that oversees its 11 national offices.<sup>122</sup> The national offices are governed by their own boards and are bound together by a common mission statement and by signing a Covenant of Partnership. Accountability of national offices is maintained by a peer review system. Each national office, regardless of its size and programs, has a voice in the Partnership.

World Vision's revenue for year fiscal 2008-2009 was \$1.1 billion and came from three primary sources: 1) private cash contributions was \$407 million or 37%; 2) gifts-in-kind was \$374 million or 34%, and; 3) Government grants was \$308 million or

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<sup>120</sup> The Salvation Army (SA) operates in more countries (113) than World Vision but it has fewer personnel (17,000). [www.salvationarmy.org](http://www.salvationarmy.org) (accessed November 2, 2010). SA's budgets are not required to be made public as it is recognized as a church. The American Institute of Philanthropy cites the SA's income in 1996 at over 2 billion. Charity Watch, [www.charitywatch.org/articles/salvarmy.html](http://www.charitywatch.org/articles/salvarmy.html) (accessed November 2, 2010).

<sup>121</sup> World Vision, "Structure and Funding," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>122</sup> World Vision offices: London; Geneva; Bangkok; Nairobi; Lusaka; Dakar; Cyprus; New York; Los Angeles; San Jose; Cost Rica. USA headquarters is located at Federal Way, in the state of Washington.

28%. "Other income" was \$10.1 million or 1%.<sup>123</sup>

Budget expenditures for 2009 were listed as: 1) programs that benefit children, families, and communities in need was \$988 million or 89%; 2) fundraising was \$71 million or 7% and; 3) management and general was \$41 million or 4%.

The organization's mission is broad and far reaching. "World Vision is a Christian relief, development and advocacy organization dedicated to working with children, families and communities to overcome poverty and injustice. Inspired by our Christian values, we are dedicated to working with the world's most vulnerable people."<sup>124</sup>

A key component of World Vision's work is transformational development. The organization partners with communities to "provide a range of interventions tailored to the context, including programmes in education, health, economic development, microfinance, agriculture, water and sanitation."<sup>125</sup> World Vision's goal for all its programs is sustainability. "By helping community members help each other, World Vision ensures that the process of positive change continues long after development staff have left."<sup>126</sup>

World Vision is a world leader in disaster relief. In 2009 "...World Vision was able to devote US\$728.8 million to 52 major disaster mitigation, preparedness and response efforts, plus a number of smaller relief projects.... This work helped 11,643,253 people."<sup>127</sup>

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<sup>123</sup> "Other income" not defined. World Vision, "2009 Annual Review," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>124</sup> World Vision, "Core Values," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>125</sup> World Vision, "Frequently Asked Questions," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>126</sup> World Vision, "Frequently Asked Questions," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>127</sup> World Vision, "Relief," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

World Vision advocates for the rights of the disadvantaged. Worldwide there are unjust and unfair systems and policies that force millions to live in poverty. "The only solution to such wrongs is for people to demand an end to such injustices and inequality. World Vision works to empower communities to know and to speak up for their rights at local, national and international levels."<sup>128</sup>

World Vision's child sponsorship program advocates for poor and needy children. "Children are the most vulnerable members of any community, so World Vision project activities are designed to have maximum benefit for them. This means improving the lives of children by dealing with the causes of their suffering, not just the symptoms. It also means recognizing that children live in a larger context of family and community, so sustainable development work needs to impact all of these."<sup>129</sup>

A child can be sponsored for \$35 per month. World Vision says this provides the sponsor child clean water, nutritious food, health care, educational opportunities, and spiritual nurture. The sponsor receives a picture and profile of the child and annual updates on the child's progress. Sponsor interaction is encouraged via letters and gifts. Sponsors can even arrange to visit their sponsored child but there is a protocol for the child's security and protection.

World Vision does not say how many children are sponsored and does not provide specifics for how the \$35 is used. It says, "The benefits you help provide extend to each child's family, their community, and other children in need." The actual breakdown and method of distribution is general.<sup>130</sup>

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<sup>128</sup> World Vision, "Advocacy," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>129</sup> World Vision, "Child Sponsorship," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>130</sup> The reason this is an issue is that different NGOs distribute aid differently. *HOLD the children* has encountered angry parents who demanded "their money" when they learned their child was being sponsored. When questioned about the demand, it was learned other NGOs gave families cash grants. It would be good to survey the target community prior to the start of any aid program to learn what their experience has been with previous NGOs.

World Vision's "Core Values" state, "We are Christian. We acknowledge one God: Father, Son, and Holy Spirit. In Jesus the love, mercy and grace of God are made known to us and all people." It adds, "We maintain our Christian identity while being sensitive to the diverse contexts in which we express that identity."<sup>131</sup>

In its "Frequently Asked Questions" is this query, "Is being or becoming a Christian a prerequisite for receiving help?" World Vision's response is telling, "We are a signatory to the International Red Cross Code of Conduct, which includes the imperative that "aid is given regardless of the race, creed or nationality of the recipients and without adverse distinction of any kind. Aid priorities are calculated on the basis of need alone." It later adds, "We are inspired by Christian values and seek for our work to be our testimony to the example of Jesus Christ.... World Vision does not proselytize."<sup>132</sup>

Interestingly, that was not World Vision's policy years ago. Ted Engstrom, who was President of World Vision until 1987, said, "We analyse every project, every programme we undertake, to make sure that within the programme evangelism is a significant component. We cannot feed individuals and then let them go to hell."<sup>133</sup> Hancock cites, "During 1980-1 this policy led to charges being leveled against the giant American charity's refugee programme in Honduras, which was being carried out under the overall direction of UNHCR (the branch of the United Nations mandated with international responsibilities for refugees). The charges ... came from other relief workers on the spot. According to these witnesses, World Vision employees frequently used the threat of withholding food supplies to coerce Salvadorean refugees into attending Protestant worship services."<sup>134</sup>

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<sup>131</sup> World Vision, "Core Values," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>132</sup> World Vision, "Frequently Asked Questions," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>133</sup> Hancock, *Lords of Poverty*, 9.

<sup>134</sup> Hancock assigns no value to spiritual ministry. He sees "relief work" as purely physical in nature with no spiritual component. Therefore, this incident is egregious to him. Hancock, *Lords*

World Vision has worked in Haiti for more than 30 years.<sup>135</sup> They care for over 300,000 children in 20 communities countrywide. World Vision's efforts in Haiti since the January 12, 2010 earthquake have been impressive. "In the first six months following the earthquake, ...World Vision [distributed] aid to more than 1.8 million people and operate[d] 10 health clinics and 22 Child-Friendly Spaces."<sup>136</sup>

World Vision has built-in checks and balances to protect from fraud and abuse. The organization is audited annually and its financial records are readily available to the public. Its International Partnership Offices participate in a peer review system for accountability. The organization also "uses a leading third-party provider of ethical reporting services to support [its] expanded 'whistleblower' mechanism. A confidential telephone hotline and on [sic] online reporting tool are available to staff, partners in the field, contractors or others wishing to report suspected illegal or unethical conduct by World Vision or its personnel."<sup>137</sup>

World Vision is a powerful entity for good in the world. Its organization, presentation, and operations are second to none. But an area of weakness might be its omission of the proclamation of Christ. World Vision declares itself a Christian organization and its statement of faith in Jesus Christ is very clear. When it can, World Vision partners with local churches and faith-based organizations but admits, "Our focus is to respond to human need, and our compassion and professionalism reflect our faith."<sup>138</sup>

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of Poverty, 9. Yet, in a variety of settings it is standard procedure; e.g. Christian homeless shelters Schreier worked at in Washington D.C. required the homeless to attend a religious meeting each night in exchange for a meal and bed. The shelters valued each person's spiritual welfare as well as their physical well being.

<sup>135</sup> Schreier frequently bumps into World Vision national staff in Haiti. They are easy to spot as they wear bright orange tee-shirts with the World Vision logo.

<sup>136</sup> World Vision, "Haiti Work," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>137</sup> World Vision, "Structure and Funding," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>138</sup> World Vision, "Frequently Asked Questions," [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

*Compassion International*

Compassion International is a Christian child development organization dedicated to releasing children from poverty.<sup>139</sup> Compassion was founded by Reverend Everett Swanson in 1952. Swanson was on a preaching tour of South Korea and personally witnessed the bitter poverty of Korea's War orphans. After returning to the USA he established a program to provide food, shelter, education, medical care, and Christian training for Korean orphans.

Compassion began with 35 Korean War orphans in 1952—today it helps more than 1 million children in 26 countries. Compassion recently celebrated a milestone. "Over the years, ...we have touched the lives of more than 2 million children, but this is the first time in our history that we have 1 million children sponsored at one point in time."<sup>140</sup>

Compassion's mission is very specific and focused. "In response to the Great Commission, Compassion International exists as an advocate for children, to release them from their spiritual, economic, social and physical poverty and enable them to become responsible and fulfilled Christian adults."<sup>141</sup> Compassion's focus is specifically on children. It includes a "holistic" approach that includes the home, community, schools and churches for the purpose of a child's development.

Compassion believes the world is changed "one child at a time."<sup>142</sup> The core elements of its Child Sponsorship Program are: "(1) Christ Centered. Each child has an opportunity to hear the gospel in an age-appropriate and culturally relevant way. (2) Child Focused. Engaging each child as a complete person, we treat children like we'd want our own children treated. (3) Church Based. We partner with churches, parents

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<sup>139</sup> All information, data and quotes on Compassion International were retrieved from its web site, [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010) unless otherwise noted.

<sup>140</sup> Compassion International, "About Us," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>141</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>142</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

and communities—to teach, train and mentor children. (4) Committed to Integrity. We're dedicated to delivering excellent programs with complete integrity."<sup>143</sup>

A Compassion sponsored child receives among other things: "the opportunity to hear the gospel and learn about Jesus; regular Christian training; educational opportunities and help; health care, hygiene training and supplementary food if necessary; a caring safe Christian environment to grow in self-confidence and social skills; personal attention, guidance and love."<sup>144</sup>

Compassion accomplishes this by partnering with local churches that, "...are responsible for the day-to-day activities that affect children's lives—they essentially 'own' the local Compassion child development center. What's more, the center's committee and staff are recruited by and report directly to the local church leaders."<sup>145</sup> The church is responsible for all funds provided by Compassion. "It establishes its own bank account for the center and all money in that account is used for one purpose only: to promote child development."<sup>146</sup>

Compassion's work to help children through local churches is a working example of grass roots, bottom-up strategy. The churches know their people and work with all of the people, both poor and rich. Compassion's work empowers local communities to help themselves deal with poverty and problems. Compassion is careful to state that it does not want to create dependency. By working with the local churches to initiate child development centers it is, "creating a structure that is not dependent on Compassion for its long-term existence."<sup>147</sup>

Not fostering dependence means it is wise for NGOs to develop an exit strategy. "The goal of an Exit Strategy is to ensure the sustainability of impacts after a program

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<sup>143</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>144</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>145</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>146</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>147</sup> Compassion International, "Mission," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

ends. It could also be defined in a broader sense as a program's 'sustainability strategy', which could be accomplished through staggered graduation from specific project areas, simultaneous withdrawal from the entire program area, or transitioning to associated programming in selected areas.<sup>148</sup> When a local church or local program leadership knows an NGO is there to help only temporarily (1-5 years or so), they can prepare to operate on their own when the NGO is gone.

Compassion sponsors can choose the child they wish to sponsor. They can select the country, boy or girl, age or grade. Once a commitment is made Compassion sends the sponsor a welcome packet with the child's picture and specific details about the child and his or her country situation, family and school. Each child has only one sponsor. Sponsors are encouraged to correspond with their child and even visit them when possible. Compassion has strict guidelines for appropriate sponsor child interactions.

Compassion's work in Haiti began in 1968. There are currently more than 62,900 children being cared for in over 225 Child Development Centers.

Compassion's total revenue for fiscal year 2008-2009<sup>149</sup> was \$402.3 million. Total unrestricted revenue funds were \$395.6 million. Its primary source of income was child sponsorships at \$38 per month, per child, or \$456 per year.

Compassion's expenditures for the same period totaled \$395.8 million. "Program" expenses consumed \$323.3 million or 81.7% of the budget. Within this category Compassion includes both "Child Development Programs" (75%) and Sponsor/Donor

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<sup>148</sup> Alison Gardner, Kara Greenblott and Erika Joubert, "What We Know About Exit Strategies: Practical Guidance for Developing Exit Strategies in the Field," C-Safe Regional Learning Spaces Initiative, September 2005, 7.

<sup>149</sup> Compassion's 2008-2009 Annual Report and Form 990 are available and easily accessible on its web site. Compassion International, "Financial Information," [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

Ministries (6.7%).<sup>150</sup> “Fundraising” expenses totaled nearly \$39 million or 9.8% of revenue. Lastly, “Administration” costs were \$33.5 million or 8.5% of the budget.<sup>151</sup>

Compassion is audited annually by KPMG LLP, an independent auditor. Its report is made readily available on Compassion’s web site. Compassion is also a member of the Evangelical Council for Financial Accountability and Better Business Bureau Wise Giving Alliance. Charity Navigator has listed Compassion International as a holistic child development and sponsorship charity having the most consecutive four-star ratings of any organization of its kind in the nation.<sup>152</sup>

Based on these criteria, Compassion is an excellent child sponsorship organization. Their purpose is clearly stated, their presentation is professional and they serve millions of needy children.<sup>153</sup> Compassion differs from World Vision in two keys ways: 1) Compassion’s focus is much narrower than World Vision’s. Compassion’s number one priority is children—everything else it does supports its focus on holistic child development. 2) Compassion effectively practices the “Two Hands Ministry Model of Jesus.” The *hand of compassion* is obvious in its programs. “Cultural customs and traditional practices must not take precedence over the biblical guidelines for human relationships. Our heavenly Father declares the value and dignity of human life. Adults and children are made in the image of God (Genesis 1:27, Psalm 139). God’s Word must have the final authority in regulating compassionate treatment of every human

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<sup>150</sup> NGOs want the percentage of funds they apply to “Programs” to be as high as possible. This demonstrates frugal use of funds. Also, NGOs know that donors, both actual and potential, carefully observe this percentage. Therefore, NGOs include as much as is ethically possible in the “Programs” portion of the budget pie.

<sup>151</sup> Comparatively, World Vision’s 2009 budget expenses were: “Programs” 89%, “Fundraising” 7%, and “Management & General” 4%. World Vision, [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>152</sup> Charity Navigator is a premier independent charity evaluator—evaluating the financial health of over 5,500 of America’s largest charities; accessible at [www.charitynavigator.org/](http://www.charitynavigator.org/) (accessed October 21, 2010).

<sup>153</sup> Compassion recently celebrated a milestone of 1 million sponsored children at one time. The organization reports it has touched the lives of more than 2 million children. Compassion International, “About Us,” [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

being, including children.”<sup>154</sup> The *hand of truth* is clearly extended by Compassion. “We commit to give every child in our program a chance to respond to the gospel. Every child who participates in a Compassion program is given the opportunity to learn about Jesus and discover how to develop a lifelong relationship with God.”<sup>155</sup>

### *Good News India*

Good News India is an outreach to destitute children in North India.<sup>156</sup> Faiz Rahman founded Good News India in 2000. The ministry serves orphaned and abandoned children, high-risk girls and lepers’ children.

Rahman’s personal story is relevant.<sup>157</sup> He was born and raised in a Muslim home in Calcutta, India. While attending an Assembly of God Church School in Calcutta he converted to Christianity and was discipled by missionaries. He immigrated to the USA and attended Bethany College and Golden Gate Theological Seminary.

Rahman returned to India to work under the missionaries who had discipled him after his conversion. He directed eleven village schools, operated youth ministries, and served as an evangelistic preacher.

Rahman returned to America and earned a Doctor of Ministry from Midwestern Theological Seminary, Kansas City, Missouri. He planted the Evangel Assembly of God Church in Houston, Texas and established the Christian Education Foundation that sponsored and trained Bible college students for full-time ministry in 23 countries around the world.

Rahman also created Good News India (GNI) to minister to the poor and

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<sup>154</sup> Compassion International, “Mission,” [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>155</sup> Compassion International, “Mission,” [www.compassion.com](http://www.compassion.com) (accessed August 24, 2010).

<sup>156</sup> All information, data and quotes on Good News India were retrieved from its web site, [www.gni.in](http://www.gni.in), unless otherwise noted (accessed November 3, 2010).

<sup>157</sup> Schreier met Rahman in Seoul, Korea in October, 2010. Rahman presented *Good News India* at Seoul International Baptist Church. Rahman is a dynamic speaker and very passionate about his ministry to India’s children and lepers’ children.

needy of his home country of India. GNI's vision is "To transform communities in Northern India, through Children's Homes, Youth Conventions, and Strategic Leadership conferences, through a great commitment to the Great Commandments and the Great Commission."<sup>158</sup>

GNI focuses on three particular people groups. The first is orphaned and abandoned children. Rahman has established 24 Dream Centers or orphanages with more than 2,000 children. "We want to transform communities by transforming its children," says Rahman. Children are "fed, housed, educated and taught the Word of God."<sup>159</sup>

Rahman has a passion to help high-risk girls ages 6-15 near the Nepal border who are in danger of being sold into brothels. Some poor parents and guardians who are unable to care for their children give them to handlers who promise to help the children have a better life. In Kalimpong, at the foot of the Himalaya Mountains some 80 percent of the girls that work in the brothels are forcibly brought down from the northern Hills of India. Rahman has created a Dream Center for these girls to go before they are forced to work in a brothel. Rahman says, "...they now have a hope for the future."<sup>160</sup> Parents who cannot care for their children can send them to a Dream Center.

GNI also cares for lepers' children. "India is still one of the very few countries where leprosy is still prevalent. [GNI] is developing a strategy to help with medication and food for these forsaken people and prevention and education for their children. We have just opened our 21<sup>st</sup> Dream Center with 90 of their beautiful children."<sup>161</sup>

GNI's long term goals for the future include: establishing 100 children's homes; establishing 10 vocational schools; conducting 10 youth conventions per

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<sup>158</sup> Good New India, "Our Vision," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>159</sup> Good New India, "About Us," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>160</sup> Good New India, "About Us," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>161</sup> Good New India, "Our Long Term Goal," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

year; and conducting 10 medical clinic outreaches each year in strategic areas of need.

GNI offers child sponsorships for \$25 per month per child totaling \$300 per year. Sponsorship of high-risk girls is \$50 per month. Rahman says, "At present, 100% of ... sponsorship goes directly to India for the children."<sup>162</sup> The money goes to "provide three meals a day for a child, medical care as needed, a safe place to live, teachers and workers who help and model Christian living and give regular instruction in Christian disciplines; it also helps cover onsite overhead costs."<sup>163</sup> The "one child to one sponsor relationship lasts long term, into high school and college for the same \$25 per month!"<sup>164</sup>

GNI is a 501c3 registered as Good News India, Rahman Ministries. Other than stating that, "100% ... [of the] sponsorship amount goes directly to India for the children"<sup>165</sup> there is no budget information made available on its web site.<sup>166</sup>

GNI operates under a Board of Management in Phoenix, Arizona and another Board of Management in India. "Our account summaries and ministry reports are submitted to the Northern California/Nevada Council of the Assemblies of God on a yearly basis." Rahman says, "An outside CPA firm files our IRS papers, while an accountant from Phoenix First Assembly takes care of our books."<sup>167</sup>

GNI is a ministry serving a very needy people and is to be commended for helping orphans, lepers' children, and at-risk girls. It raises operating funds by seeking donors and child sponsors to support its work.

GNI's web site could provide more relevant information. GNI's mission and method of operation is unclear in its own presentation. What does child sponsorship provide? "Interested individuals and organizations can sponsor a child for \$25.00 per

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<sup>162</sup> Good New India, "FAQs," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>163</sup> Good New India, "FAQs," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>164</sup> Good New India, "FAQs," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>165</sup> Good New India, "FAQs," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>166</sup> The webpage encourages sponsors to write to GNI if financial information is desired. Good New India, "Financial Integrity," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>167</sup> Good New India, "Financial Integrity," [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

month.... Out of this Children's work, new churches are being planted....”<sup>168</sup> This message is unclear. Is it child sponsorship or church planting? Rahman mentions the Dream Centers a number of times. The first time he mentions GNI operates 17 centers. The second time he says it has 24 centers. The third time he says it has 23 dream centers.

GNI is a small ministry compared to World Vision and Compassion. Even though GNI does not reveal its budget, it may be that it has not prioritized an expensive web presentation. That said, it is this writer's opinion that a ministry's web site is often the first impression a donor or participant has of the organization. GNI's good work is, unfortunately, not clearly represented by its web site.

#### *Sponsorship program effectiveness*

“Does International Child Sponsorship Work? A Six-Country Study of Impacts on Adult Life Outcomes,” was a study published in 2010 by Paul Glewwe, Laine Rutledge, and Bruce Wydick,<sup>169</sup> and was sponsored by BASIS/USAID.<sup>170</sup> Glewwe, Rutledge and Wydick state, “Although international child sponsorship may be the most widespread form of personal contact between households in wealthy countries with the poor in developing countries, there have been no published studies to date that have analyzed the life outcomes of beneficiaries of these programs. This research presents a first attempt at measuring these impacts.”<sup>171</sup>

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<sup>168</sup> Good New India, “About Us,” [www.gni.in](http://www.gni.in) (accessed November 3, 2010).

<sup>169</sup> Paul Glewwe, Laine Rutledge, and Bruce Wydick, “Does International Child Sponsorship Work? A Six-Country Study of Impacts on Adult Life Outcomes,” November 20, 2010, 1. [www.econ.gatech.edu/files/seminars/glewwe%20paper.pdf](http://www.econ.gatech.edu/files/seminars/glewwe%20paper.pdf) (accessed February 10, 2011).

<sup>170</sup> “The BASIS Research Program on Poverty, Inequality and Development is dedicated to understanding the poverty and income distribution dynamics of rural economies and to crafting policies and programs that broaden the base of economic growth and offer sustainable pathways from rural poverty. Basis hosts the Assets and Market Access Collaborative Research Support Program, funded by USAID with secondary support from the Millennium Challenge Corporation.” [www.basis.wisc.edu/index.html](http://www.basis.wisc.edu/index.html) (accessed February 15, 2011).

<sup>171</sup> Glewwe, “Does International Child Sponsorship Work?” 26.

Approximately 8,362,000 children<sup>172</sup> are sponsored in approximately 207 child sponsorship programs that operate in the world.<sup>173</sup> “Although we estimate that child sponsors currently give \$3.2 billion to these programs each year, to date there has been no published research that has attempted to gauge the impact of these programs on the live outcomes of sponsored children.”<sup>174</sup>

Glewwe, Rutledge and Wydick present an, “...impact study on individuals formerly sponsored through Compassion International, a leading child sponsorship organization currently serving just over one million children in 25 countries. The data for our study on the adult life outcomes of 10,144 individuals was collected first-hand over a two-year period in six developing countries: Uganda, Guatemala, Philippines, India, Kenya, and Bolivia.”<sup>175</sup> They add, “To survey formerly sponsored children and their families, we obtained enrollment lists of children sponsored during the initial years of operation of each of our [Compassion] 19 program sites across our six countries. With the aid of local village residents we were able to locate 93.5% [of] the families of these formerly sponsored children (now adults) to conduct an interview with their family members, consisting of questions about basic life outcomes of the sponsored child and his or her siblings.”<sup>176</sup>

Glewwe, Rutledge and Wydick cite outcomes from their study stating,

We find large and statistically significant impacts across most of our impact measures from the child sponsorship program. Our somewhat more modest OLS household-fixed-effect impact estimates indicate that over the six countries and 10,144 individuals in our study, sponsorship lead to 1.53 years of additional schooling, 19.6 percentage points greater probability of secondary school graduation, 7.1 percentage points greater probability of white collar employment, a \$16.65 increase in monthly income, a 7.3 percentage point increase in the probability of sending remittances back to family, reduced early-age marriage and female fertility, significantly positive impacts on the probability of being an

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<sup>172</sup> Glewwe, “Does International Child Sponsorship Work?” 36.

<sup>173</sup> Glewwe, “Does International Child Sponsorship Work?” 1.

<sup>174</sup> Glewwe, “Does International Child Sponsorship Work?” 1.

<sup>175</sup> Glewwe, “Does International Child Sponsorship Work?” 1.

<sup>176</sup> Glewwe, “Does International Child Sponsorship Work?” 2.

adult community leader, and increases in construction quality and the probability of electrification of the house in adulthood. Instrumental variable, household fixed-effect estimations that take into account that needier children within a family may have been more likely to be selected for the program indicate larger impacts: 2.42 years of additional schooling, 32.6 percentage points greater probability of secondary school graduation, 17.3 percentage points greater probability of white collar employment, \$37.88 increase in monthly income, 8.0 percentage point greater probability of sending remittances back to family, slightly bigger impacts on delayed marriage and childbearing and on the probability of community leadership than OLS estimations, yet slightly lower impacts than the OLS estimations on dwelling quality.

We find evidence in some of these variables of significant spillover to younger, unsponsored siblings, particularly in the area of secondary school completion, where younger siblings of sponsored children are about 12 percentage points more likely to complete secondary school in both OLS and IV estimations. We also find evidence of positive educational spillover to other children in Compassion villages from non-Compassion families that appear to account for an additional 0.43 years of education per sponsored child.<sup>177</sup>

Compassion International's child sponsorship program is making a positive impact in the communities where it serves. The fact that children are able to attend school longer and become better educated is a positive step out of poverty.

Verner confirms this stating, "Education is essential for poverty reduction. Increased educational attainment can improve the livelihoods of the poor and reduce the likelihood of becoming poor. More education is also a key factor in obtaining a higher income. Furthermore, education is associated with fertility, i.e. the more education a woman attains, the lower her fertility rate, and therefore the lower the dependency ration and the lower the likelihood of falling into poverty as each year of schooling yields an increase in hourly earnings."<sup>178</sup>

It is this writer's opinion that child sponsorship programs "work" as a bottom-up model that helps needy children gain an education. Sponsorship programs help empower needy children through education, health care, nutritious meals, and encouragement. Sponsorship programs also "work" in that they provide an opportunity for sponsors to help those who are less fortunate than they.

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<sup>177</sup> Glewwe, "Does International Child Sponsorship Work?" 26-27.

<sup>178</sup> Verner, "Making Poor Haitians Count," 37.

## Ethics and Accountability

Most NGOs operate in good faith and work diligently to obey the law and abide by the NGO's own governing guidelines. Don Eberly, former senior advisor to USAID, declared, "NGOs are regarded as honest, capable, and transparent, in spite of occasional scandals involving large NGOs."<sup>179</sup> Unfortunately the lack of accountability can lead to these scandals involving corruption or harm.

### *NGOs and corruption*

The American Red Cross, a large NGO, experienced a major corruption scandal in New Jersey in 2001. "At the center of the scandal is Joseph Lecowitch, chief executive of the Hudson County Chapter, and his bookkeeper Catalina Escoto. Escoto allegedly gave herself at least \$75,000 in bonuses. All told, prosecutors say the duo stole well over \$1 million in Red Cross funds, squandering it on gambling and each other."<sup>180</sup> The National Board of the American Red Cross National Board was criticized for poor accountability standards of its local chapters.<sup>181</sup>

Fanda Missionary School in Senegal, West Africa is an example of good intention turned bad. New Tribes (NTM) missionaries working in remote and sometimes dangerous areas often send their children to missionary boarding schools that promise them an education and safe haven. But during the 1980s and 1990s the very people who were trusted to protect innocent children preyed upon them. Twenty years later the story of horrible abuses at Fanda Missionary School came to light. Jamie Dean reported in *World*, "The findings of the independent study—commissioned by NTM—are brutal.

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<sup>179</sup> Eberly, *The Rise of Global Civil Society*, 20.

<sup>180</sup> Jamie Hoguin, "Disaster Strikes In Red Cross Backyard: Charity Fails To Get a Grip On Criminal Scandals At Local Chapters," <http://www.cbsnews.com/stories/2002/07/29/eveningnews/main516700.shtml> (accessed February 15, 2011).

<sup>181</sup> Hoguin, "Disaster Strikes In Red Cross Backyard."

They include years of sexual, physical, emotional, and spiritual abuse of NTM children by NTM workers at Fanda, and years of gross failure by NTM to respond properly.”<sup>182</sup>

Michael Maren complained there was little or no accountability for aid organizations doing “development” work. Maren, who served for 20 years in Africa, said NGOs would arrive with a plan to distribute food or dig wells with little knowledge of a community’s history or culture. Many times long-term damage was done to the local economy and ecology for the sake of an NGO’s short-term projects.<sup>183</sup>

Waste, fraud, and theft have been considered part of “doing business” in the aid industry. Millions of dollars change hands in third world countries for “development” projects. There are times when cash-aid is literally moved in suitcases due to corruption or civil unrest that causes bank services to be curtailed or even closed.<sup>184</sup> The movement of cash can be difficult to trace and leaves open the opportunity for fraud or theft.

#### *NGOs and accountability*

NGOs must establish clear systems of accountability for all staff, all programs, and all funding. Opportunities for corruption, fraud and theft are greatest where there is little or no accountability. Eberly challenges NGOs and Private Voluntary

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<sup>182</sup> Jamie Dean, “Fear at Fanda,” *World*, September 25, 2010, 55.

<sup>183</sup> Maren cites in particular water projects, “Any engineer can construct an irrigation system, but using the system to grow food is another matter altogether. In other words, if all it took were pipes and pumps to provide fresh, clean water to people, everyone in the world would have fresh, clean water. It’s not hardware. It’s systems and education....Most aid workers are in love with hardware. You install the pipes and pumps and make them work. Then when the system breaks down you just blame the people. They’re stupid, backward, and lazy. You did your job. You earned your paycheck. You can walk away, get your promotion, and talk about the dumb Somalis with your friends at the beach club or in your nice house while you’re getting rich off taxpayer money ....” Maren, *The Road to Hell*, 62.

<sup>184</sup> Easterly cites, “...how corrupt Afghan officials were literally stuffing suitcases with aid money and flying out of the country.” William Easterly, “How Not to Win Hearts and Minds,” *Wall Street Journal*, August 16, 2010. Schreier has talked to a number of NGO staffers in Haiti that say they have carried significant sums of cash into the country for their work due to the broken banking system.

Organizations (PVOs) to “make yourselves more accountable.”<sup>185</sup>

Large NGOs like World Vision and Compassion have established systems of accountability. World Vision’s “Statement of Beliefs”<sup>186</sup> sets its ethical foundation. One way World Vision practices accountability is by its international offices peer review. This allows each office the opportunity to learn from its international peers as well as hold them accountable. The knowledge that someone who is familiar with what you do will examine your work is a powerful incentive for honesty.

NGOs must have a chain of command that offers guidance and accountability. Every person in the organization needs to be held accountable by a supervisor. This includes the CEO and/or President who would normally be held accountable by the Board of Directors. An annual written summary of accountability that is reviewed with the employee by his or her supervisor provides a written record of performance and evaluation. This benefits both the NGO and those it serves.

Transparency International recommends that NGOs adopt a “code of conduct” to, “strengthen their internal governance structures and therefore make them more transparent and minimize the risk of corrupt influence....”<sup>187</sup> Marie Chene’s helpful article, “Developing a Code of Conduct for NGOs,” reviews the benefits and challenges of introducing a Code of Conduct for NGOs, explains how to develop a Code of Conduct, and then gives illustrations using various NGO’s Codes of Conduct and Accountability Mechanisms.

Chene states, “With the growing prominence of the non profit sector, NGO accountability has become an emerging issue of concern in recent years. NGO accountability covers issues such as organizational management, project

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<sup>185</sup> Eberly, *The Rise of Global Civil Society*, 293.

<sup>186</sup> World Vision, “Statement of Beliefs,” [www.worldvision.org](http://www.worldvision.org) (accessed October 18, 2010).

<sup>187</sup> Marie Chene, “Developing a Code of Conduct for NGOs,” U4 Anti-Corruption Resource Centre, 27 April 2009. [www.U4.no](http://www.U4.no) (accessed October 20, 2010).

implementation, financial management, participation and information disclosure that can be addressed in a Code of Conduct. In addition to setting core values and guiding principles, NGOs ... codes of conduct typically provide for establishing strong oversight boards that are independent from management, complaints procedures towards external and internal audiences, conflict of interest policies, whistle blower protection policies, etc.”<sup>188</sup>

NGOs can also participate with independent accountability agencies that, when approved, award the NGO with their public seal of approval. Some of the more prominent accountability agencies are the American Institute of Philanthropy, the Better Business Bureau (BBB), Charity Navigator, and the Evangelical Council of Financial Accountability (ECFA). A seal of approval is valuable to NGOs for at least two reasons. First, it provides an accountability partner—an independent agency that is evaluating the NGO. Secondly, and perhaps as important, is the visible stamp of approval given by the agency to the NGO to display. This is very important for NGOs seeking donors. The more trustworthy the organization appears to the public, the better chance they have to garner donor dollars.

### **Poverty and NGOs**

The poor live difficult lives. The World Bank has determined that 1.4 billion people live in “extreme poverty,” somehow existing on \$1.25 per day or less. Another 2.1 billion are considered “poor” and live on \$2 a day or less. The reasons so many people live in poverty vary. Development experts have suggested “traps” keep nations and their people impoverished. Over the past fifty years wealthy countries along with the United Nations have tried to help poor countries with the infusion of \$2.3 trillion in aid and ideas. It has not worked and in some cases has caused harm. New development

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<sup>188</sup> Marie Chene, “Developing a Code of Conduct for NGOs.”

ideas have turned upside-down the previous “top-down” aid model. Strategies that are currently gaining traction are “bottom-up”—“bottom of the pyramid” models. These include the implementation of microfinance and microfranchise in developing countries. Although there are no easy answers to poverty, these fresh ideas are empowering the poor to help themselves.

NGOs apply their unique expertise in the fight against poverty. NGOs can receive their funding from public sources (government contracts, e.g. USAID) and private sources (individual donations, foundations, etc.). NGOs represent secular and religious entities. World Vision and Compassion International are large, religious NGOs. Their presentation, organization, and operations are professional and efficient. Good News India is a much smaller NGO that is working with the poorest of the poor in India.

NGOs are for the most part trustworthy and honorable. None-the-less, there is a history of corruption and evil actions within certain NGOs. The best way to combat illegal, inept, or nefarious behavior is with a system of accountability. It is assumed that NGOs that have a code of conduct with clear lines of accountability have a better chance to prevent, intercept and stop undesirable behavior.

NGOs use independent watch agencies as a secondary line of accountability. Third party agencies like the BBB and ECFA are watch dogs of corruption for NGOs and consumers. Their endorsement and public seal of approval are an important way for NGOs to display their integrity to potential participants and donors.

Haiti has the second highest number of NGOs per capita operating within its borders. It has been referred to as “A Republic of NGOs.”<sup>189</sup> Prior to the January 12, 2010 earthquake, anywhere between 3,000 and 10,000 NGOs operated in this small

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<sup>189</sup> Madeline Kristoff and Liz Parnelli, “Haiti: A Republic of NGOs?” Peace Brief 23, United States Institute of Peace, April 26, 2010.

impoverished nation of 9 million people.<sup>190</sup> Why does Haiti draw so much attention from NGOs? Chapter 4 provides an in depth look at Haiti's history, culture and its current national crisis.

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<sup>190</sup> Kristoff and Parnelli, "Haiti: A Republic of NGOs?"

## CHAPTER 4

### HAITI – A COUNTRY IN CRISIS

#### Haiti's Poverty

Haiti is a country in crisis. "Haiti is the poorest country in the Western Hemisphere. With an annual estimated gross domestic product (per capita) of \$390, a staggering 78 percent of Haitians live on less than \$2 per day and 54 percent on less than \$1 per day."<sup>1</sup>

Poverty affects every area of life. Half of Haiti's adults cannot read or write. Half of Haiti's children attend primary school and of these, only 2 out of 10 will go on to secondary school.<sup>2</sup> The talent pool of skilled and professional workers and educated leaders becomes smaller year after year. And, emigration has made the pool even smaller.<sup>3</sup>

Peasants scratch out a living on small land plots using primarily hoes and machetes. Many barely survive. "The World Bank and USAID have estimated that 78 percent of the rural population lives at or below the 'absolute poverty level,' compared with 55 per cent of the urban population."<sup>4</sup> The World Health Organization reported that, "Infant mortality increased from 73.8 per 1,000 live births in 1996 to 80.3 in 2000. The rise is associated with increased poverty, deficiencies in the health system, and the impact of the AIDS epidemic. In 1999, the leading causes of death for infants and children were acute diarrhoeal diseases (12.1%), infections of the perinatal period

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<sup>1</sup> United Nations Development Programme. Crisis Prevention and Recovery. "Focus on Haiti." [www.undp.org/cpr/we\\_work/Haiti08.shtml](http://www.undp.org/cpr/we_work/Haiti08.shtml) (accessed May 11, 2009).

<sup>2</sup> Dorte Verner, "Making Poor Haitians Count: Poverty in Rural and Urban Haiti Based on the First Household Survey for Haiti," World Bank Policy Research Working Paper 4571, March 2008, 31.

<sup>3</sup> Ellen Wasem, "U.S. Immigration Policy on Haitian Migrants," Congressional Research Service for Congress, January 21, 2005, 1.

<sup>4</sup> Wasem, "U.S. Immigration Policy on Haitian Migrants," 43.

(10.2%), malnutrition (9.1%) and acute respiratory infections (6.9%).<sup>5</sup> Access to potable water is also a major problem for over half of the population. "In 1999, the potable water supply system reached 47% of the population in the Port-au-Prince area, 46% in secondary cities, and 48% in rural areas."<sup>6</sup>

Haiti's healthcare system is inadequate to meet the needs of its people due to corruption in government and limited private resources. WHO reports that, "Approximately 60% of the population does not have access to primary health care, more than half do not have access to medication, 76% of all births occur without medical attention, and only one child out of two is completely vaccinated."<sup>7</sup> WHO's "latest figures indicate [that there are] 2.4 physicians, 1 nurse and 3.1 auxiliaries per 10,000 people."<sup>8</sup>

Life expectancy for the total population is 50 years. WHO states that, "HIV/AIDS adult prevalence rate in Haiti is estimated at 5.6%. AIDS is the leading cause of death for both adolescents and adults with respectively 5.8% and 21.6% of deaths with specifically defined diagnosis. With an estimated adult HIV prevalence rate of 2.3%, the Caribbean is the second worst-affected region in the world after sub-Saharan Africa."<sup>9</sup>

Haiti's next generation is being abandoned, orphaned, and sold into slavery. In 2003 an estimated 24,000 deaths, including adults and children, were attributed to HIV/AIDS<sup>10</sup> and played a major part in creating a total of 610,000 orphaned children.<sup>11</sup> Children are sold or given away as house servants or slaves and are known as

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<sup>5</sup> WHO, "Haiti." [www.who.int/hac/crises/hti/background/2004/Haiti\\_Nov04.pdf](http://www.who.int/hac/crises/hti/background/2004/Haiti_Nov04.pdf) (accessed May 25, 2005).

<sup>6</sup> WHO, "Haiti."

<sup>7</sup> WHO, "Haiti."

<sup>8</sup> WHO, "Haiti."

<sup>9</sup> WHO, "Haiti."

<sup>10</sup> CIA World Fact Book, "Haiti." [www.cia.gov/cia/publications/factbook/geos/ha.html](http://www.cia.gov/cia/publications/factbook/geos/ha.html) (accessed August 30, 2010).

<sup>11</sup> UNICEF, The State of the World's Children 2005: "Childhood Under Threat," Issues and Viewpoints, December 9, 2004. [www.unicef.org/sowc05/english/childhoodfeat\\_interview.html](http://www.unicef.org/sowc05/english/childhoodfeat_interview.html) (accessed August 15, 2005).

“restavèks.”<sup>12</sup> These children and others will eventually lead the country and teach the next generation. This results in a corrosive cycle that eats away at society and Haiti’s future.

Haiti’s government is handicapped by infighting and corruption. President Preval was elected in February 2006 to his second five year term. His administration is aided by a United Nations multi-national security force (MINUSTAH) of over 8,000 that attempt to keep this country from exploding into anarchy and chaos. Haiti’s people are frustrated and hungry.<sup>13</sup>

On January 12, 2010 Port-au-Prince, much of Haiti’s capital city was literally leveled by a 7.0 magnitude earthquake. It is estimated that over 230,000 people were killed and between one and two million people were left homeless.<sup>14</sup> In October, 2010 a cholera outbreak infected thousands and killed hundreds.<sup>15</sup> The presidential election in November, 2010 has given no clear winner and has created violence and rioting in the streets of Port-au-Prince. Haiti’s circumstances have gone from bad to worse. Haiti is a country in crisis; the evidence is overwhelming. The crisis has had a devastating impact on families in general and on children specifically.

### **Haiti: A Brief History**

Haiti’s story is one of contrasts and cycles. Haiti was at one time so wealthy it was called the “Pearl of the Antilles.”<sup>16</sup> Today, Haiti is so poor its people live in dismal poverty. A cycle of political turmoil and violence began with the country’s independence in 1804 and continues to this very day.

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<sup>12</sup> Jocelyn McCalla, “Restavèk No More: Eliminating Child Slavery in Haiti.” National Coalition for Haitian Rights. [www.nchr.org/hrp/restavék/report\\_es.htm](http://www.nchr.org/hrp/restavék/report_es.htm) (accessed April 29, 2005).

<sup>13</sup> “Food Riots Turn Deadly in Haiti,” BBC News, April 5, 2008.

<sup>14</sup> U.S. State Department, “Haiti: One Year Later.” January 10, 2011.

[www.state.gov/s/hsc/rts/154255.htm#tomas](http://www.state.gov/s/hsc/rts/154255.htm#tomas) (accessed February 15, 2011), 2.

<sup>15</sup> U.S. State Department, “Haiti: One Year Later.” 11.

<sup>16</sup> Jean L. Thomas and Lon Fendall, *At Home With the Poor* (Newberg, OR: Barclay Press, 2003), 21.

### *Pre-European*

Prior to the arrival of the Europeans in 1492 the indigenous Taino Arawak Indians lived a peaceful and industrious life on the tropical island that is now known as Hispaniola. Their economy was fueled by fishing and the production of corn and cassava. It is estimated that nearly 500,000 Arawaks lived on the island.<sup>17</sup>

### *European occupation*

It was the beginning of the end for the Arawak people when Christopher Columbus and the Spanish explorers arrived in 1492. Columbus claimed the island for Spain and named it Hispaniola. In their quest for gold the Spaniards enslaved the Arawak to work in the mines and to supply food for the colonizers. Those who refused were killed and "those who submitted died of exhaustion and ill-treatment from the overseers. Influenza, smallpox and typhus decimated the remainder. By 1508 the Taino population was down to 60,000, and in 1548 there were fewer than 500 left."<sup>18</sup>

In 1520 the Spanish began to import slaves from Africa<sup>19</sup> to work in the gold mines in eastern Hispaniola due to the quickly declining number of Arawak slaves. Eventually the gold reserves on the island were depleted and the Spanish conquistadors moved on to Mexico and Peru in search of more gold.<sup>20</sup>

Spanish influence on Hispaniola declined throughout the seventeenth century. English and French buccaneers established bases on the Island of La Tortue just off the northwestern shores of Hispaniola. The French emerged as the dominant group and eventually gained control over the western part of Hispaniola. Conflict between the French and Spanish led to the Treaty of Ryswick (1697) where Spain ceded the

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<sup>17</sup> Rod Prince, *Haiti: Family Business* (London: Latin American Bureau, 1985), 10.

<sup>18</sup> Prince, *Haiti: Family Business*, 10.

<sup>19</sup> Philippe Girard, *Haiti: The Tumultuous History – From Pearl of the Caribbean To Broken Nation* (New York: Palgrave Macmillan, 2005, 2010), 24-25.

<sup>20</sup> Prince, *Haiti: Family Business*, 11.

western third of Hispaniola to the French.<sup>21</sup>

The French named the colony Saint-Domingue and for the next 100 years reaped tremendous profits from the land. "It generated more revenue in the late eighteenth century than all of the North American colonies put together. Haiti was producing three-fourths of the world's sugar and was, in fact, the business trade center in the New World, ...."<sup>22</sup> It was "France's most important overseas territory, which supplied it with sugar, rum, coffee and cotton. At the height of slavery, near the end of the 18<sup>th</sup> century, some 500,000 people, mainly of western African origin, were enslaved by the French."<sup>23</sup>

#### *Independence*

Toussaint Louverture, a literate slave aware of the French Revolution, launched a slave revolt in 1791 that led to country's independence from France in 1804. Jean-Jacques Dessalines, Henri Christoph, and Alexander Pétion were rebel slave leaders who led the fight for Haiti's independence. They then became Haiti's first leaders once independence was won.<sup>24</sup> The new nation was renamed "Haiti."<sup>25</sup>

Since declaring its independence, Haiti has struggled in practically every way possible as a nation. As a harbinger of political difficulties to come, Haiti's first leader, Jean-Jacques Dessalines, was assassinated in 1806.<sup>26</sup> Civil war broke out between northern and southern Haiti from 1807 to 1821.<sup>27</sup>

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<sup>21</sup> Girard, *Haiti: The Tumultuous History*, 22.

<sup>22</sup> Thomas and Fendall, *At Home With the Poor*, 21.

<sup>23</sup> Ambassade d'Haiti, "Key Dates in Haiti's History." [www.haiti.org/keydate.htm](http://www.haiti.org/keydate.htm) (accessed August 10, 2005).

<sup>24</sup> Girard, *Haiti: The Tumultuous History*, 43-51.

<sup>25</sup> Haiti was called "Ayiti" by the land's original inhabitants. The name means "mountainous land." After Columbus claimed the island it was renamed Hispaniola or "Little Spain" from 1492-1696. The French renamed their portion of the island "Saint-Domingue" from 1697-1803. After the slave revolt and subsequent independence in 1804, the blacks and mulattoes adopted the land's original name with a slight modification, naming it "Haiti." The country's official name is "République d'Haiti" or "Republic of Haiti." UHHP. [www.uhhp.com](http://www.uhhp.com) (accessed February 12, 2011).

<sup>26</sup> Girard, *Haiti: The Tumultuous History*, 65.

<sup>27</sup> Girard, *Haiti: The Tumultuous History*, 66-68.

Haiti has had 43 heads of state since 1804. Only twelve have served a full term in office and 4 of these were under US military occupation. An amazing 23 heads of state were overthrown, 2 more were assassinated and 7 died in office.<sup>28</sup> Haiti has experienced very little political stability over the past 200 years.

### *The Duvaliers—Papa Doc and Baby Doc*

Haiti's contemporary slide into third world poverty began in 1957 with the dictatorship of Dr. François "Papa Doc" Duvalier.<sup>29</sup> Corruption in politics was not new in Haiti and Duvalier's election as president was another example of how pervasive the corruption really was.

In 1816, President Pétion had established voting rights in a new constitution. Interestingly, Haiti's first election did not happen until September 22, 1957. Pétion's constitution "allowed universal suffrage – except for women, criminals, idiots, and menials which gave the vote to about 3 percent of the population."<sup>30</sup> In general, voting was reserved for the elite and those serving in the military.

Election graft and discrepancies were common in Haiti. In the 1957 election, "The Isle of Gonaves' return, its vote tabulated while Port-au-Prince was still busy counting, was reported in crisp military fashion by Maj. Gérard Constant, later to become Duvalier's fourth commander of the armed forces: Duvalier, 18,841; Déjoie, 463. The count contrasted somewhat with a 1950 census report which gave the road-less island a voting population of 13,302."<sup>31</sup> In the 1961 election, the official count was 1.32

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<sup>28</sup> Bob Corbett, "Heads of State of Haiti; Presidents, King, and Emperors."

[www.webster.edu/~corbetre/haiti/misctopic/leftover/headstate.htm](http://www.webster.edu/~corbetre/haiti/misctopic/leftover/headstate.htm) (accessed February 3, 2009).

<sup>29</sup> "François Duvalier was born on April 14, 1907.... Born to a middle-class family of Port-au-Prince, Duvalier received a fine education that culminated in his earning a medical degree." Girard, *Haiti: The Tumultuous History*, 98.

<sup>30</sup> Bernard Diederich and Al Burt, *Papa Doc The Truth About Haiti Today* (New York: McGraw Hill, Inc. 1969), 15.

<sup>31</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 19.

million votes for Duvalier and none against.<sup>32</sup>

Duvalier rewrote the constitution and established himself as “president for life”<sup>33</sup> in 1964. In the “Catechism of the Revolution” published in 1964, Duvalier is portrayed as a demi-god. The catechism contains the Duvalierist Lord’s Prayer: “Our Doc who art in the National Palace for life, hallowed be Thy name by present and future generations. Thy will be done at Port-au-Prince and in the provinces. Give us this day our new Haiti and never forgive the trespasses of the anti-patriots who spit every day on our country....”<sup>34</sup>

Duvalier, a small and quiet man, was a ruthless dictator. He ruled with an iron fist and seemed to care little for his people. “Under him Haiti became the horror of the hemisphere, a land where, in human terms, conditions were far worse than under the more widely publicized and condemned Communist regime of Fidel Castro.”<sup>35</sup>

After Duvalier survived a coup attempt in 1958, he purged his army. To blunt the power of the military he created a separate police force known as the Volunteers for National Security (Volontaires de la Sécurité Nationale or VNS). The VNS became known as the *Tonton Macoute*.<sup>36</sup> Because they received no salary from the government they made their living through crime and extortion.

The VNS was extremely loyal to Duvalier and greatly feared by the people. They carried out Duvalier’s orders of intimidation, torture and murder. “No one knows how many people were killed under François Duvalier, but estimates go as high as 50,000. He was no exception in using terror; Haitian governments have always done so.

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<sup>32</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 19.

<sup>33</sup> Girard, *Haiti: The Tumultuous History*, 101.

<sup>34</sup> Prince, *Haiti: Family Business*, 28.

<sup>35</sup> Prince, *Haiti: Family Business*, 20.

<sup>36</sup> *Macoute* literally means “knapsack.” Haitian parents would tell their children boogeyman stories of a terrible giant who roamed from the mountaintop stuffing bad little boys and girls into his knapsack or *Macoute*. The giant was known as Uncle Knapsack or Tonton Macoute. Duvalier’s police force became known by this name and any mention of the Tonton Macoute struck fear in the hearts of the people. Prince, *Haiti: Family Business*, 30.

What was exceptional was the universal nature of the terror, and what caught the attention of the world media was that those arrested, exiled, tortured or killed included well known members of the elite and even members of the dictator's own entourage and family.”<sup>37</sup>

Duvalier was a proponent and practitioner of the Voodoo (also spelled *voudou* and *vodou*)<sup>38</sup> religion. A few years after Duvalier became President, disenchanted former associates told of,

strange rites that took place in the palace's Salon Jaune. They claimed that Duvalier studied goat's entrails for guidance, that he sought counsel from the gods by sitting in the bathtub wearing a top hat, that he slept one night a year on the tomb of Dessalines, with whom he claimed to be in spiritual communication. Palace gossip had it that one of the army chief of staff's wife and his own daughter Marie Dineise acted as his mediums.... There is no question about Duvalier's involvement in the strange rites of voudou; how deeply is a matter of controversy.<sup>39</sup>

Duvalier even welcomed priests and sorcerers in his government. He “...appointed Zacharie Delva, a *bocor* [sorcerer] from Gonaïves with an unsavory reputation, as head of the nationwide militia force.... The appointment of a voudou priest as his personal representative bestowed upon Duvalier the aura of commander in chief of the voudou legions.”<sup>40</sup>

Duvalier seemed to care little for the welfare of the Haitian people. The only time he seemed to demonstrate concern or act in their interest was when it benefited him. A drought in 1959 left thousands of Haitians starving in that country's northwest region near Jean-Rabel and the international community responded by sending aid. But Duvalier became angered when the newspapers reported the story and “...in what drew

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<sup>37</sup> Prince, *Haiti: Family Business*, 36.

<sup>38</sup> The term *voodoo* is also spelled *voudou*. Technically, the word for 'voodoo' does not exist in Creole. The Creole word *vodoun* refers to a kind of dance and in some areas to a category of spirits. “The word *voodoo* comes from the Fon language in Benin (formerly Dahomey) in West Africa and means spirit.” “Haitians: Their History and Culture.”

[www.culturalorientation.net/haiti/hreliq.html](http://www.culturalorientation.net/haiti/hreliq.html) (accessed September 4, 2005).

<sup>39</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 318.

<sup>40</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 319.

expressions of disbelief from the American Embassy, the Haitian government refused to transport food from the United States offered by charitable agencies. When pictures and additional reports documented the problem, CARE moved in to feed some 75,000 persons in the affected area.<sup>41</sup> In addition, Duvalier's administration did little to fight illiteracy.

While the government admitted Haiti was ninety per cent illiterate, Port-au-Prince newspapers carried stories proudly announcing the departure of Haitian teachers for Africa, to help Africans learn to read and write.... The same week he [Duvalier] spoke of Haiti's great financial needs for education. Meanwhile, the government had just spent \$32,070 to open a Haitian Embassy in Tokyo.<sup>42</sup>

François Duvalier died in office April 21, 1971. Three months before his death he declared that his teenage son, Jean-Claude, was to succeed him as president and "necessary alterations were made to the constitution (which had stipulated 40 as the minimum age for the presidency). The choice was approved in January in a referendum, by 2,391,916 votes to one, and Jean-Claude was installed on 22 April."<sup>43</sup>

Jean-Claude Duvalier, or "Baby Doc," was 18 years old when his father died and he was installed as Haiti's president-for-life. "Jean-Claude had never displayed any taste for politics, preferring to spend time with fast cars and beautiful women (in that order). At eighteen years of age, he was the youngest president in the world; chubby and round-faced, he looked so child-like that he immediately earned the nickname of Bébé Doc (Baby doctor)."<sup>44</sup>

Baby Doc's fifteen-year reign as president was not nearly as brutal as his father's but corruption was just as common. "U.S. aid to Papa Doc..., averaged \$3.8 million a year when Bébé Doc took over. By 1975, U.S. aid had jumped to \$35.5 million because of a mistaken belief that Bébé Doc would soon abandon his father's repressive policies.

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<sup>41</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 128.

<sup>42</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 130-131.

<sup>43</sup> Prince, *Haiti: Family Business*, 31.

<sup>44</sup> Girard, *Haiti: The Tumultuous History*, 105.

Millions were lost through corruption, for the son displayed a greed that had never been a part of his father's capital sins....”<sup>45</sup>

During Jean-Claude's corrupt presidency, Haiti's economy suffered from two unanticipated crises: the African Swine Fever (ASF) epidemic and the widely publicized outbreak of Acquired Immune Deficiency Syndrome (AIDS). ASF, a highly contagious and fatal disease, was first detected in the Dominican Republic in 1978. The United States feared it would spread to North America and pressured Jean-Claude to slaughter Haiti's entire population of native Creole pigs and then replace them with animals supplied by the United States and international agencies. The Haitian government complied and destroyed its entire pig herd but failed to realize how deeply this affected the general population.

The Creole pigs were small and ugly, but they required minimal care. They were left to fend for themselves and live off garbage until they were slaughtered to meet a financial emergency (annual school tuition, e.g.). The American pigs required a concrete pen, imported feed, and regular medical care. Haitian peasants, complaining that the pigs lived better than they did, called them 'four-legged princes.' The new pigs quickly died of inadequate treatment, leaving their owners more destitute than ever.<sup>46</sup>

The AIDS outbreak of the 1980's struck fear in the hearts of many because little was known about this disease at the time other than it was thought to be incurable. “[The] ... virus had a devastating impact on Haiti's society and economy. Young adults were most likely to contract this sexually transmitted disease, leaving children and old dependents destitute after the death of a family's main financial provider. Studies showing a high rate of contamination in Haiti prompted the U.S. Center for Disease Control to include Haitians in the “Four H” list of at-risk groups along with heroin addicts, hemophiliacs, and homosexuals.”<sup>47</sup> Haiti tourism was affected. “The AIDS scare

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<sup>45</sup> Girard, *Haiti: The Tumultuous History*, 105-106.

<sup>46</sup> Girard, *Haiti: The Tumultuous History*, 109.

<sup>47</sup> Girard, *Haiti: The Tumultuous History*, 108.

also wiped out sex tourism and the blood and plasma trade in the 1980s.”<sup>48</sup>

Pope John Paul II visited Haiti in March of 1983 and was appalled by Haiti’s poverty. The Pope called for the elite to show more concern for the well being of the masses and a more equitable distribution of income. He declared, “Something must change here.”<sup>49</sup> This message fanned the flames of the already discontented masses and contributed to a popular mobilization of political and social activism. “The regime never recovered.”<sup>50</sup>

In 1986 President Ronald Reagan expressed concern at the unrest in Haiti and his administration began to pressure Duvalier to renounce his rule and leave Haiti. Duvalier initially resisted this pressure. On January 31 the United States Department of State announced a cutback in aid to Haiti. By this time, rioting had spread to Port-au-Prince. Duvalier, “...finally bowed to domestic and international pressure. On the night of February 7, 1986, fifteen years after he had become Haiti’s teenage president, he left in a jet provided by the United States.”<sup>51</sup>

#### *Haiti: 1986 to present*

The National Council of Government (Council National de Gouvernement—CNG) headed by General Namphy, was supposed to design a new constitution and arrange for democratic elections within two years. A new constitution was ratified in 1987 but the CNG did not step down until 1990 when Jean-Bertrand Aristide was elected president.<sup>52</sup>

Jean-Bertrand Aristide, a 42 year-old former Roman Catholic priest who championed the cause of the poor, won Haiti’s first free democratic election on December 16, 1990 with an overwhelming 67 percent of the vote. Aristide led the

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<sup>48</sup> Girard, *Haiti: The Tumultuous History*, 108.

<sup>49</sup> Girard, *Haiti: The Tumultuous History*, 110.

<sup>50</sup> Girard, *Haiti: The Tumultuous History*, 110.

<sup>51</sup> Girard, *Haiti: The Tumultuous History*, 111.

<sup>52</sup> Girard, *Haiti: The Tumultuous History*, 114.

“Lavalas” (Creole for “flood”) party, and became the hope for many of the Haitian people (80 percent of whom lived in poverty). Aristide initiated a literacy campaign, proposed raising the minimum wage, oversaw a drastic reduction in human rights violations, and began to dismantle the repressive system of rural section chiefs.<sup>53</sup> Seven months into his presidency, the military, commanded by General Raul Cédras, led a successful coup d'état that forced Aristide to flee the country on September 30, 1991.<sup>54</sup>

The United States and the Organization of American States responded with a trade embargo and in 1993 a UN sponsored oil embargo was imposed. Finally, in 1994 the UN approved a nearly total trade embargo, and later authorized the use of force to restore democratic rule. Unfortunately, the embargos used to force General Cédras out increased the hardship of Haitians already living in extreme poverty.<sup>55</sup>

The United States military was positioned to invade Haiti and depose General Cédras by force in September 1994. In a final attempt to broker a peaceful resolution to the crisis, President Clinton sent an envoy made up of former President Carter, Senator Nunn, and General Powell to General Cédras. Former President Carter participated in talks with the General. But, it was General Powell who convinced Cédras to leave, “...speaking soldier-to-soldier, general-to-general, [he] asked the Haitians to imagine the one true and lasting alternative to Jimmy Carter’s pained benevolence: If you don’t abdicate your power, we’re coming in here and we’re going to kill you all.”<sup>56</sup> General Cédras believed him and left for Panama October 12, 1994.

Haiti’s remaining military leaders then relinquished power under amnesty. The US-led multinational forces moved in to oversee the transition in what was called *Operation Uphold Democracy*. By February 1996 a UN peacekeeping force—the

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<sup>53</sup> Girard, *Haiti: The Tumultuous History*, 123-124.

<sup>54</sup> Girard, *Haiti: The Tumultuous History*, 128-130.

<sup>55</sup> Girard, *Haiti: The Tumultuous History*, 134-136.

<sup>56</sup> Bob Shacochis, *The Immaculate Invasion* (New York: Penguin Group, 1999), 76.

UN Mission in Haiti (UNMIH)—replaced the multinational forces.

Aristide returned to Port-au-Prince October 15, 1994 and finished out the remainder of his five-year term. Haiti's constitution (1987) prohibits a president from serving consecutive terms in office. Therefore, Aristide stepped down from the presidency in 1996.<sup>57</sup>

René Préval, Lavalas member and Aristide's first Prime Minister, was elected<sup>58</sup> to succeed Aristide in December 1995. Préval took office in February 1996 and served a full five-year term. Because Haiti has had 53 changes of executive leadership since its independence in 1804, Préval was one of only six Haitian presidents to complete a full term of more than one year.<sup>59</sup> Préval's attempt to move Haiti away from state run industries toward privatization met great opposition.<sup>60</sup> The move toward privatization was encouraged by promises of help from the USAID and the World Bank.<sup>61</sup> But opposition by Haitians was strong and their frustration was manifested by a number of work stoppages and national strikes.

Haiti held legislative and local government elections in May 2000. "The Provisional Electoral Counsel (CEP) announced that more than 60% of the four million-odd registered voters turned out to pick from among 29,490 candidates running to fill the seats of 19 senators, 83 deputies, 133 mayors, and 7,000 local assembly

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<sup>57</sup> Girard, *Haiti: The Tumultuous History*, 163.

<sup>58</sup> "Less than 25 percent of Haiti's 3.7 million voters turned out for the contest." Seth Galinsky, "Low Turnout In Haiti Elections," *The Militant*, Vol.60 no.1, 8 January 1996. [www.hartford-hwp.com/archives/43a/580.html](http://www.hartford-hwp.com/archives/43a/580.html) (accessed August 25, 2005).

<sup>59</sup> The caveat of "more than one year" is made due to the temporary terms of leaders in Haiti's provisional governments.

<sup>60</sup> Robert Corbett, "Government Crisis Stalls Privatization," *Reuters*, 18 November 1998. [www.hartford-hwp.com/archives/43a/221.html](http://www.hartford-hwp.com/archives/43a/221.html) (accessed September 4, 2005).

<sup>61</sup> "Selling Privatization and Continued Occupation," *This Week in Haiti, Haiti Progrès*, Vol.13 no. 40, 27 December-2 January 1996. [www.hartford-hwp.com/archives/43a/601.html](http://www.hartford-hwp.com/archives/43a/601.html) (accessed February 2, 2009).

representatives.<sup>62</sup> The Lavalas Party won over 50 percent of the vote in most of the contests but disputes arose concerning how the votes were tabulated. The international community and OAS condemned the election results as fraudulent but the Haitian government refused to re-calculate the vote. Because of this irregularity, most of the opposition parties boycotted the Presidential election in November, with this result: "Mr. Aristide, 47, was re-elected president on 26 November, with his Lavalas Party winning more than 80% of local and parliamentary seats."<sup>63</sup> Aristide himself won nearly 92 percent of votes cast but turnout of the election was light. Haiti's 15 party opposition alliance, Convergence, never accepted his victory as legitimate.

Jean-Bertrand Aristide took office on February 7, 2001 but never finished his five-year term. Unfortunately, "...his presidency was mired in controversy, and his government was undermined by the political impasse and the use of armed gangs, called 'chimeres', to enforce his rule. By 2003, the country was deeply divided between pro- and anti-Aristide camps."<sup>64</sup>

Violence between Aristide supporters and opponents continued to escalate in 2003. Several of Aristide's cabinet ministers resigned their positions by the end of the year. "Parliamentary elections failed to be held, resulting in the dissolution of parliament in Jan., 2004, leaving Aristide to rule by decree and sparking recurring anti-Aristide opposition demonstrations in the streets."<sup>65</sup>

Under pressure from France and the United States, Aristide abruptly resigned and left Haiti before dawn on February 29, 2004. The United States transported him to refuge in a Central African Republic. "Aristide, the first Haitian president to return

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<sup>62</sup> World History Archives, "The Elections in Haiti in 2000." [www.hartfordhwp.com/archives/43a/index-bbad.html](http://www.hartfordhwp.com/archives/43a/index-bbad.html) (accessed August 10, 2005).

<sup>63</sup> World History Archives, "The Elections in Haiti in 2000."

<sup>64</sup> World History Archives, "The Elections in Haiti in 2000."

<sup>65</sup> World History Archives, "The Elections in Haiti in 2000."

to power after being overthrown, now became the first president to be overthrown twice.<sup>66</sup>

Supreme Court Justice Boniface Alexandre was sworn in as interim president a few hours after Aristide's departure on February 29, 2004. That same day the UN Security Council convened an emergency session and unanimously approved Resolution 1529 authorizing the immediate dispatch of multi-national forces to maintain order amid a continued wave of looting, rioting, and violence. The *United Nations Stabilization Mission in Haiti's* (MINUSTAH) armed presence helped in the transfer of power.<sup>67</sup>

Alexandre was officially inaugurated as president on March 8, 2004. Gérard Latortue was named as Prime Minister on March 10. Together, they were entrusted the very difficult task of overseeing Haiti until a new government was elected.

René Préval was elected to his second term as president of Haiti on February 7, 2006 with 51 percent of the vote. Préval (chief of state) then appointed Jacques Edouard Alexis as his Prime Minister (head of government). But things would not go well for Alexis.

A week of riots sparked by skyrocketing food prices led to Prime Minister Alexis' firing on April 12, 2008. The poorest of the poor resorted to eating mud cakes to survive<sup>68</sup> and Alexis was blamed.<sup>69</sup>

Michèle Pierre-Louis was then appointed Prime Minister on September 5, 2008. Her tenure began just as the nation was reeling from the devastating impact of four

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<sup>66</sup> Girard, *Haiti: The Tumultuous History*, 201.

<sup>67</sup> U.N. Security Council Resolution 1529. [www.un.org/Docs/sc/unsc\\_resolutions04.html](http://www.un.org/Docs/sc/unsc_resolutions04.html) (accessed February 11, 2011).

<sup>68</sup> Schreier witnessed food riots in April, 2008 while in Port-au-Prince. He heard reports from missionaries and Haitian friends of rural families who resorted to eating mud cakes made with cooking oil and pinches of salt in order to survive.

<sup>69</sup> Mark Bergin, "Not Enough Dough," *World*, May 3-10, 2008.

hurricanes that hammered the small country in a month's time.<sup>70</sup>

Following the January 12, 2010 earthquake, Haiti's people are hungry and many are homeless. The UN's 8,000 peacekeepers can barely keep the lid on this cauldron of humanity that is at its boiling point in frustration and hunger. The government seems inept and ineffective at dealing with the nation's economic woes, ecological devastation, widespread illiteracy, and poverty of its people. Truly, Haiti is a country in crisis.

### **Haitian Families In Context**

Haiti is a small country about the size of the state of Maryland (10,714 square miles). It covers the western third of the island of Hispaniola which it shares with the Dominican Republic. Haiti's nearest neighbors are Cuba 56 miles to the west, the Bahamas 70 miles to the north and Jamaica 117 miles to the west-southwest.

Approximately 9 million people inhabit this mountainous country making it one of the most densely populated countries in the world.<sup>71</sup> Haitians are a strong and vibrant people who are proud of their culture and heritage. But life for the average family in Haiti is very difficult. Three factors have contributed to Haiti's poverty and its impact on the family. They are Haiti's government, economy, and culture.

#### *Haiti's government*

Haiti has rarely experienced political stability. Haiti has experienced civil war, invasion, dictatorships and frequent changes in leadership. Democracy in Haiti is still nascent and fragile. Democracy's most recent seed was sown after the departure of Dictator Jean-Claude "Baby Doc" Duvalier (1986). Change from an authoritarian to a democratic form of government does not happen quickly and unfortunately, Haiti has

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<sup>70</sup> Hurricanes Fay (Aug. 18-26) and Gustav (Aug. 25 – Sept. 4) passed directly over Haiti. Hurricanes Hanna (Aug. 28 – Sept. 7) and Ike (Sept. 4-14) passed by to the north but left severe damage and flooding.

<sup>71</sup> "Densité de Pop: 307:32 hab./Km<sup>2</sup>". Prophète Joseph, *Dictionnaire Historique Et Géographique Des Communes D'Haiti* (Port-au-Prince : Konbit, 2003-2008), 311.

yet to experience fully this change as evidenced by low voter turn out and political instability.

Haiti's political tyranny and instability has literally pushed its people out of the country and has fragmented families. Thousands of Haitians have fled Haiti in search of safety and a better life. They have emigrated primarily to the United States, Bahamas and Dominican Republic.

It is estimated that 1 million people left Haiti between 1957 and 1982. During François Duvalier's dictatorship (1957-71) many of the emigrants were urban middle-class and upper-class opponents of his government. "Between 1972 and 1981, the United States Immigration and Naturalization Service (INS) reported more than 55,000 Haitian 'boat people' arrived in Florida. The INS estimated that because as many as half of the arrivals escaped detection, the actual number of boat people may have exceeded 100,000. An unknown number of Haitians are reported to have died during their attempts to reach the United States by sea."<sup>72</sup>

United States Coast Guard records show that from 1982 to August 2005, 108,354 Haitians had been interdicted trying to reach the US.<sup>73</sup> More than half of the interdictions occurred between 1991 and 1994 (68,998) following General Cédras' coup d'état and subsequent military government. It was during this time that the US and the OAS initiated a trade embargo against the Cédras government. A UN sponsored oil embargo was imposed in 1993 in an effort to force Cédras to relinquish control of Haiti. Unfortunately, the embargos failed to dislodge Cédras and forced thousands to flee Haiti and others in Haiti to suffer deprivation.

Haitians have moved back and forth across the border between Haiti and the Dominican Republic for decades. They are drawn by jobs in the construction and

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<sup>72</sup> Haiti, "Migration." [www.countrystudies.us/haiti/22.htm](http://www.countrystudies.us/haiti/22.htm) (accessed August 10, 2005).

<sup>73</sup> U.S. Coast Guard, "Alien Migrant Interdiction," August 31, 2005. [www.uscg.mil/hq/g-o/g-opl/AMIO/AMIO.htm](http://www.uscg.mil/hq/g-o/g-opl/AMIO/AMIO.htm) (accessed September 25, 2005).

tourism industry as well as agribusinesses like rice, sugar cane and coffee. It is estimated that 500,000 to one million Haitians live in the Dominican Republic.<sup>74</sup>

The relationship between the two countries has not always been friendly. In 1937 Dominican dictator Trujillo ordered the slaughter of thousands (estimated 15,000-20,000) of Haitian sugar cane cutters. Those who were able to escape fled across the border to Haiti for safety.<sup>75</sup> In addition, "Three months prior to the September 1991 coup which drove Aristide from Port-au-Prince, President Balaguer responded to the international criticism of Dominican treatment of Haitians in the sugar industry by ordering a massive deportation of Haitian cane cutters. In the ensuing chaos, an estimated 30,000 men, women and children flooded across the border. The deportations were effectively reversed by the coup, which sent approximately 30,000 Haitians fleeing into the Dominican Republic."<sup>76</sup> In May 2005 the Dominican government deported at least 3,500 Haitians following the killing of a Dominican woman.<sup>77</sup>

Haiti's political instability and unrest has left many in the country to fear for their own safety. US Representative William D. Delahunt visited Haiti in April 2005. His assessment painted a bleak picture, "This is a lawless society and a failed state. This is not about ideology. It's about survival in the worst of all possible circumstances.

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<sup>74</sup> Patrick Gavigan, "Migration Emergencies and Human Rights in Haiti," Department of Legal Affairs and Services, 9.30.1997. [www.oas.org/juridico/english/gavigane.html](http://www.oas.org/juridico/english/gavigane.html) (accessed August 10, 2005).

<sup>75</sup> This 1937 event is known as the Parsley Massacre. "...Dominican dictator Rafael Trujillo decided that persecuting the one hundred thousand Haitian immigrants who worked as cane cutters in the Dominican Republic would be a popular move.... The prevailing story holds that Dominican soldiers asked the blacks to say the word *perejil* (parsley); the rolling Rs were difficult for native Creole speakers to pronounce correctly, so getting one's parsley wrong was sufficient proof that one was not a true Dominican." Many who failed the test and could not escape were bayoneted. Girard, *Haiti: The Tumultuous History*, 95-96.

<sup>76</sup> Patrick Gavigan, "Migration Emergencies and Human Rights in Haiti."

<sup>77</sup> Michael Deibert, "Thousands of Haitians are expelled by Dominicans," Newsday, June 11, 2005. [www.detnews.com/2005/nation/0506/11natio-212099.htm](http://www.detnews.com/2005/nation/0506/11natio-212099.htm) (accessed September 10, 2005).

There is no rule of law, no police force as we know it. They are obviously overwhelmed and understaffed, and there is considerable corruption.”<sup>78</sup>

#### *Haiti's economy*

Haiti is ranked 148<sup>th</sup> out of 179 countries in the United Nations 2008 Human Development Report, which ranks countries by national income.<sup>79</sup> In 2008 the GDP was estimated at 2.3 percent.<sup>80</sup> The labor force of 3.6 million is primarily unskilled with adult literacy estimated at 52.9 percent. By occupation 66 percent work in agriculture, 25 percent in services, and 9 percent in industry. Haiti produces coffee, mangoes, sugarcane, rice, corn, sorghum, textiles and cement. In 2002 Haiti's, “...nearly 8 million people, generated little more than a \$2.9 billion gross domestic product, which amounts to \$371 per capita—one of the lowest figures in the hemisphere.”<sup>81</sup>

Haiti's import to export imbalance has saddled the country with heavy debt. In 2008 the country had exports of approximately \$491 million (estimated) and imports of approximately \$2.095 billion (estimated). Haiti's estimated external debt as of December 31, 2008 was \$1.463 billion.<sup>82</sup>

Tourism as an industry had at one time thrived but today has become virtually nonexistent. Haiti has pristine beaches and beautiful resorts but now receives only an occasional tourist, journalist, or missionary visitor. In the 1960's over 275,000 stopover visitors were recorded along with a substantial cruise ship trade. At its peak, the net expenditures on tourism reached \$40 million. The number of tourists dropped

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<sup>78</sup> Yvonne Abraham, “From Lawless Homeland, Demand for Ransom,” Boston Globe, August 15, 2005. [www.boston.com/news/local/massachusetts/articles/2005/08/15/from\\_lawless\\_homeland\\_demand\\_for\\_ransom](http://www.boston.com/news/local/massachusetts/articles/2005/08/15/from_lawless_homeland_demand_for_ransom) (accessed September 1, 2005).

<sup>79</sup> United Nations Human Development Report, 2008 Statistical Update. [www.undp.org/cpr/we\\_work/Haiti08.shtml](http://www.undp.org/cpr/we_work/Haiti08.shtml) (accessed May 12, 2009).

<sup>80</sup> CIA World Fact Book, “Haiti.”

<sup>81</sup> CIA World Fact Book, “Haiti.”

<sup>82</sup> CIA World Fact Book, “Haiti.”

to 190,000 in 1980 and to only 40,000 in 1983.<sup>83</sup>

Two factors contributed primarily to the collapse of the tourist industry. The first was Haiti's political instability and inability to deal with the country's internal problems. The world became aware of this via the media's coverage of the mass exodus of "boat people."<sup>84</sup> Secondly, it was erroneously suggested that HIV/AIDS had originated in Haiti. Even though this does not seem to be the case, the damage was done. Haiti's tourist industry dried up.

The majority of Haitians live off the land in one way or another.<sup>85</sup> Haiti at one time had lush forests but deforestation for agricultural purposes along with the need for fuel (charcoal) has claimed all but an estimated 2 percent of the forest.<sup>86</sup> Stripped of its trees the land has suffered erosion and the massive loss of topsoil.

Abject poverty, ineffective government, and a small, underpaid police force have contributed to Haiti's rampant crime. Illicit drug trafficking and kidnapping for ransom are common.<sup>87</sup>

Haiti has become a major transshipment point for cocaine en route to the US and Europe. "At one point, nearly a fifth of the cocaine consumed in the United States was coming through Haiti."<sup>88</sup> Unfortunately, some of Haiti's government officials and police are on the drug cartels' payrolls.<sup>89</sup> Deposed President Aristide spoke before the United Nations General Assembly on October 30, 1993. He accused General Cédras' junta government of corruption saying, "...each year Haiti is the transit point for nearly 50

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<sup>83</sup> Prince, *Haiti: Family Business*, 50.

<sup>84</sup> Girard, *Haiti: The Tumultuous History*, 108.

<sup>85</sup> Verner, "Making Poor Haitians Count," 20.

<sup>86</sup> Prince, *Haiti: Family Business*, 45.

<sup>87</sup> Timothy T. Schwartz, *Travesty in Haiti: A True Account of Christian Missions, Orphanage, Food Aid, Fraud and Drug Trafficking* (no publisher cited: 2010), 235-266.

<sup>88</sup> Daniel Lak, "Problems of Haiti's Gun Culture," BBC News, 3.11.2004.

[www.news.bbc.co.uk/1/hi/world/americas/3500290.stm](http://www.news.bbc.co.uk/1/hi/world/americas/3500290.stm) (accessed August 22, 2005).

<sup>89</sup> DeReienzo, "Haiti's Nightmare: The Cocaine Coup & the CIA Connection." 4.16.96.

[www.hartford-hwp.com/archives/43a/415.html](http://www.hartford-hwp.com/archives/43a/415.html) (accessed August 25, 2005).

tons of cocaine worth more than a billion dollars, providing Haiti's military rulers with \$200 million in profits.<sup>90</sup> The Haitian government is now investigating deposed President Aristide's connection to drug trafficking.<sup>91</sup>

Kidnapping for ransom has become an industry in Haiti. Government authorities estimate that six to twelve kidnappings occur in Port-au-Prince every day.<sup>92</sup> But no one knows for sure how many kidnappings occur.<sup>93</sup> "Most families of people who have been kidnapped do not bother to go to the police: Instead, they immediately accede to the gangs' demands."<sup>94</sup> Kidnappers snatch their target and demand hundreds of thousands of dollars but usually settle for as much as they can get in cash. "Some authorities said they had received reports of vegetable vendors being kidnapped for \$30."<sup>95</sup>

Jean's<sup>96</sup> family was a victim of kidnapping in 2002. Jean owned a civil engineering firm in the city Les Cayes, located in the southwest. Jean and his wife also operated a school and orphanage for needy children and pastored a local church. As a preacher he was heard regularly on the Christian radio station Lumière. Kidnappers had snatched his father-in-law and demanded a ransom of \$100,000 to be paid in three days. Jean and his family could find only \$20,000 in such a short period of time. Jean pleaded with the terrorists on the phone and begged for his father-in-law's life. The

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<sup>90</sup> DeReienzo, "Haiti's Nightmare: The Cocaine Coup & the CIA Connection."

<sup>91</sup> Jacqueline Charles, "Haiti Investigating Corruption Allegations Against Aristide," *Miami Herald*, May 20, 2004. [www.haiti-news.com/?Haiti-investigating-corruption](http://www.haiti-news.com/?Haiti-investigating-corruption) (accessed August 20, 2005).

<sup>92</sup> Ginger Thompson, "New Scourge in Haiti: A Wave of Kidnapping," *The New York Times*, June 7, 2005. [www.iht.com/articles/2005/06/06/news/haiti.php](http://www.iht.com/articles/2005/06/06/news/haiti.php) (accessed September 2, 2005).

<sup>93</sup> The State Department posted this warning on January 28, 2009, "U.S. Citizens traveling to and residing in Haiti despite this warning are reminded that there is also a chronic danger of violent crime, especially kidnappings. Most kidnappings are criminal in nature, and the kidnappers make no distinctions of nationality, race, gender, or age. As of January 2009, 25 Americans were reported kidnapped in 2008." [www.travel.state.gov](http://www.travel.state.gov) (accessed January 28, 2009).

<sup>94</sup> Yvonne Abraham, "From Lawless Homeland, Demand for Ransom."

<sup>95</sup> Thompson, "New Scourge in Haiti: A Wave of Kidnapping."

<sup>96</sup> Schreier knows Jean personally and has agreed to not use his last name for safety reasons. Jean was interviewed in Port-au-Prince the week after his father-in-law was ransomed.

terrorists took the cash at a designated drop off and within a few hours released the dazed old man on a back road.

Haiti's economy and its people have also been hard hit by natural disasters. Haiti not only sits on a fault and is subject to earthquakes, it is located in what is commonly known as "hurricane alley," an east to west path that hurricanes normally follow from North Africa, across the Atlantic, and into the Caribbean.

Hurricane Jeanne caused major flooding in the deforested region in and around the city of Gonaïves in September 2004. The estimated death toll was over 2,000 with 300,000 left homeless. The international community was quick to send aid in response to the disaster. Unfortunately, much of the aid was delayed or did not reach its intended destination due to the danger caused by armed bands of rebels and roving mobs that intercepted and hijacked aid caravans.<sup>97</sup>

Haiti was hit by four hurricanes in a span of four weeks in August and September of 2008. The storms literally washed away towns, roads, and bridges. "Nearly 800 people died, about 60% of the country's harvest was destroyed and entire cities were rendered desolate and uninhabitable."<sup>98</sup> An estimated 800,000 people were left homeless and in desperate need of help.<sup>99</sup>

Haiti's economy has had a negative impact on families and has forced many people into survival mode. To survive, families must daily find food and safe drinking water. If they become ill and need medical care they must find a clinic that is open and that can treat them. Families must always be vigilant and avoid the dangers that can

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<sup>97</sup> Daniel Epstein, "PAHO, UN Organizations to Seek Emergency Funds for Haiti," Pan American Health Organization, 10.1.04. [www.paho.org/English/DD/PIN/pr041001.htm](http://www.paho.org/English/DD/PIN/pr041001.htm) (accessed May 25, 2005).

<sup>98</sup> Rory Carroll, "We are going to disappear one day," The Guardian, 11.8.2008.

[www.guardian.co.uk/world/2008/nov/08/haiti-hurricanes/print](http://www.guardian.co.uk/world/2008/nov/08/haiti-hurricanes/print) (accessed January 20, 2009).

<sup>99</sup> The author was in Haiti 8 weeks after the last hurricane to deliver relief funds and supplies. The devastation of land, property, and morale of the people was obvious.

flare up from natural disasters, rebel political factions, armed drug gangs, and kidnappers.

Thousands of Haitians have left Haiti to find a better life.<sup>100</sup> This leaves families fragmented for months and years. A Haitian man who lived in the Bahamas worked as a lawn service laborer. He had been away from his family for two years. His dream was to save enough money to move his family to the Bahamas.<sup>101</sup>

Another man served as an assistant pastor in the Bahamas for three years. He was there on a temporary work visa that had expired and he could not renew it. He saved his money so that he might one day bring his wife from Port-au-Prince to Nassau. Unfortunately, his wife became deathly ill and he faced a dilemma; if he left the Bahamas with an expired work visa, he could not return, but if he did not go, he may never see his wife alive again. His dream for a better life would be over. He prayed to God and chose to stay in the Bahamas. Fortunately, his wife lived and he was eventually able to renew his visa and go to her. She still lives in Port-au-Prince.

Thousands of Haitians leave their families in the poor and depleted rural areas to migrate to cities in hope of finding work or to go to school. Haiti's capital, Port-au-Prince, has an estimated population of nearly 2 million. Many of these people cannot find work and resort to begging to survive.

#### *Haiti's culture*

Haitians are proud of their rich heritage and colorful cultural traditions. The strength of Haiti's people is seen in their ability to cope from day to day in a land where life is so difficult.

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<sup>100</sup> Girard, *Haiti: The Tumultuous History*, 133-136.

<sup>101</sup> Schreier is friends with a number of Haitian refugees who live in the Bahamas and hope to earn enough money to move their families to be with them from Haiti.

"Modern Haiti has its racial roots primarily in Africa," writes eminent sociologist James Leyburn, "but its social roots lie as much in Europe as in Africa; if it is 'American' at all, geography and a few fairly superficial characteristics are the only American qualities it displays."<sup>102</sup> Haiti won its independence from France in 1804, but the French imprint is still seen in society today.

Haiti's official languages are French and Creole. French is the language of Haiti's elite class (less than 10 percent) and the government. Creole, on the other hand, is the common language of the people.

The Creole language is the mixture of several languages. "It is the Haitian Creole patrician Carrié Paultre, who said that Creole is like the result of mixing together of paints of many different colors."<sup>103</sup> The Creole language is the mix of five primary sources. They are: Caraïbe (native Indians to the island before 1492), Spanish (1492-1697), French (1503 – present), English (1791-1806), and African (beginning in 1503 with the African slave trade).<sup>104</sup> Even though Haitian Creole has been an integral part of the culture for over 200 years, it was not until the 1970's that Creole was recognized by the Haitian government as an official language and taught in the schools.

Leyburn describes Haiti as a country of two distinct people groups. "Probably the most striking phenomenon in the country is its division into two social groups." Leyburn adds, "So rigidly are the class lines set that *caste* is the only word to describe the effective separation of aristocrats from the masses. The caste system is a vivid fact, for it regulates a person's profession, speech, religion, marriage, family life, politics, clothes, social mobility—in short, his whole life from the cradle to grave."<sup>105</sup>

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<sup>102</sup> James Leyburn, *The Haitian People* (New Haven, CT: Yale University Press, 1941, 1966), 3-4.

<sup>103</sup> O. Carl Brown and Edner A. Jeanty, *Let's Learn Creole* (Port-au-Prince: La Presse Evangélique, 1999), 11.

<sup>104</sup> Brown and Jeanty, *Let's Learn Creole*, 11.

<sup>105</sup> Leyburn, *The Haitian People*, 3-4.

Leyburn defines the two castes as the elite and the masses. "They are as different as day from night, as nobleman from peasant; and they are as separate as oil and water. The elite are generally reckoned to compose at the outside not more than three per cent of the population."<sup>106</sup> Leyburn lists a number of characteristics that define the chasm between the two groups: 1) The elite do not work with their hands. 2) The elite class is educated and can speak French. 3) The elite have a much higher standard of living. "The elite wear shoes," explained General Butler laconically to the United States Senate investigating committee, when asked what characterized the classes of Haiti.<sup>107</sup> 4) The elite generally practice the official religion of the country, Roman Catholicism, or are agnostics. Haiti's folk religion, Voodoo, is considered the religion of the masses. 5) The final and most complicated distinction between the two castes is skin color. Leyburn elaborates,

Any generalization on this matter is open to numerous exceptions; moreover, the whole question of color in Haiti touches the most sensitive nerves of the upper classes. One must begin by such casual observation as these: the vast majority of the lower orders are definitely dark or even black; the lighter the skin, the more likely a person is to belong to the elite. It is true there are black aristocrats, and it is equally true that numbers of peasants have light complexions. While it is therefore inaccurate to assert that no full-blooded Negroes belong to the elite, it is also clear that lighter persons tend to have social advantages.<sup>108</sup>

Haiti's current population is 90 percent black and 9 percent mulatto and 1 percent white.<sup>109</sup>

Leyburn describes the practice of *plaçage*,<sup>110</sup> which has roots in Haitian culture from as early as the 1700s, for the mixing of blood.<sup>111</sup> *Plaçage*, the practice of a man having multiple women, was a common part of Haitian culture. "[M]any men, both

<sup>106</sup> Leyburn, *The Haitian People*, 3-4.

<sup>107</sup> Leyburn, *The Haitian People*, 4-7.

<sup>108</sup> Leyburn, *The Haitian People*, 4-7.

<sup>109</sup> "Haiti: General Data of the Country." [www.library.uu.nl/wesp/populstat/Americas/haitig.htm](http://www.library.uu.nl/wesp/populstat/Americas/haitig.htm) (accessed August 17, 2005).

<sup>110</sup> *Plaçage* from the French *placer* meaning "to place with" and was understood as a "common-law" marriage arrangement. Leyburn, *The Haitian People*, 196.

<sup>111</sup> Leyburn, *The Haitian People*, 193.

aristocrats and common folks, have more than one placée, yet there seems to be enough women for Haitian men.”<sup>112</sup> Leyburn states, “When it is recalled that the Negro, from the time he was taken from Africa on slave ships, had almost no experience of the European tradition of conventional marriage, one has a partial explanation of the absence of peasant weddings. For the rest the people are realists, arguing that a man should have as many women as he needs to carry on the economy of his land holdings; the law forbids polygamy, but exerts no control over plural unions which are entered without formal ceremony. It has therefore come to be regularly accepted in the mores that practical need should determine the number of women to one man.”<sup>113</sup> Leyburn cites, “Near Port-au-Prince lived a rural police captain with six *plaçage* spouses. In the hills more than one peasant house was surrounded....by huts in each of which lived a ‘wife’ of the farmer.”<sup>114</sup> The peasant placée works hard and bears children. “By our standards, the woman is inferior to the man not only in rights but in being one spouse of several. He may contract several unions, while she may have only one. She does more steady, if not more actual, physical labor than the man.”<sup>115</sup> Children of the union, “... can hardly properly be said to be ‘brought up’: he merely grows, eats whatever his family eats or whatever fruits he can pick up, and learns his place in the community as he matures.”<sup>116</sup>

Class systems create artificial boundaries that hinder the progress of individuals and families. Perhaps the greatest barrier to progress is within a person’s own mind; that is, a paradigm of poverty. Haiti has generations of families that have experienced only extreme poverty and know nothing different. But a small wind of change has begun.

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<sup>112</sup> Leyburn, *The Haitian People*, 194.

<sup>113</sup> Leyburn, *The Haitian People*, 194.

<sup>114</sup> Leyburn, *The Haitian People*, 194-195.

<sup>115</sup> Leyburn, *The Haitian People*, 197.

<sup>116</sup> Leyburn, *The Haitian People*, 198.

There is an emerging middle class in Haiti. This middle class is made up of industrious entrepreneurs willing to take risks and invest small amounts of capital into a business. They have been successful in spite of Haiti's economic difficulties. These taxi drivers, storeowners, and contractors have found a place in society that neither consigns them to the elite or the peasant class. Their success is an example of the positive change that can happen in Haiti.

### *Haiti's religions*

Haiti is a religious nation. Roman Catholicism is considered the official religion of Haiti, but Voodoo is considered the popular religion of the people. It is estimated that Haiti is 80 percent Roman Catholic, 16 percent Protestant, and 4 percent other or none.<sup>117</sup> One Haitian wrote humorously of his countrymen, that "About 70 percent are Catholic, about 20 percent are Protestant, and about 80 percent practice voodoo."<sup>118</sup>

Roman Catholicism came to Haiti in the 15<sup>th</sup> century with the European explorers. Voodoo came to Haiti with the African slaves. The colonists did not permit the slaves to practice Voodoo but it survived. After the liberation in 1804 most white people were either killed or forced out of Haiti; this included the Roman Catholic priests. The Vatican did not reestablish relations again with Haiti until 1860. During this 56-year period Voodoo became a public religion with the influences of Catholicism mixed in it. "The most important consequence of this is that Haitians see nothing odd at all with practicing Voodoo and Catholicism side by side and are often very devout about each of them."<sup>119</sup> From 1860 to 1949 the Catholic Church campaigned against Voodoo with little effect. In 1949 the Catholic Church launched an all out physical war against Voodoo by burning

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<sup>117</sup> CIA World Fact Book, "Haiti."

<sup>118</sup> Thomas and Fendall, *At Home With the Poor*, 65.

<sup>119</sup> Bob Corbett, retired professor of philosophy from Webster State University, has done extensive research on Haiti's history and culture. "Introduction to Voodoo in Haiti," March 1988. [www.hartfordhwp.com/archives/43a/010.html](http://www.hartfordhwp.com/archives/43a/010.html) (accessed September 4, 2005).

shrines and beating Voodoo priests and priestesses. This drove the religion underground until the Catholic hierarchy stopped the war with Voodoo in the early 1950s. From that point on the Catholic Church began to incorporate Voodoo drums and melodies into their services.<sup>120</sup>

Pope John Paul II visited Haiti in March 1983. His visit and subsequent critical remarks about Haiti's poverty, injustice and human rights violations reinvigorated Catholic priests and lay workers to work to address these issues. "Describing Haiti as blighted by 'division, injustice, excessive inequality, misery, hunger and fear,' the Pope called for a 'reawakening' of the Haitian church. 'Something has got to change here,' he said."<sup>121</sup>

However, voodoo is widespread because, "The central and key aspect of Voodoo is healing people from illness. Such healing activities probably constitute 60% of all Voodoo activity. Healers heal with herbs, faith healing (with the help of loa and other spirits) and, today, even with western medicine!"<sup>122</sup> The fact that Haiti lacks adequate medical facilities and personnel to care for its people would contribute to the popularity of Voodoo healers.

Voodoo as a religion lacks a fixed theology and an organized hierarchy. It is seen more as a family-based cult. Corbett sees the major weakness of Voodoo as its "overwhelming fatalism."

The view is that to an astonishing degree the loa determine our lives. The Haitian serviteur has little use for anything like the Western idea of free will and personal responsibility. Rather, whatever has happened it is the loa who have caused it. If one would like to change anything in one's life from a current illness to the fundaments of the social system, one must ask the loa. One does not ACT on one's own. This would be counter productive since it is the loa who decide these things anyway. Further, the loa are not very changeable. Things are the way they are because the loa have decided it. This fatalism contributes significantly to the peasant's

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<sup>120</sup> Corbett, "Introduction to Voodoo in Haiti."

<sup>121</sup> Prince, *Haiti: Family Business*, 6.

<sup>122</sup> Corbett, "Introduction to Voodoo in Haiti," 2-3.

unwillingness to struggle for liberation. However, one must [ask] the hard question: Is it Voodoo that has caused Haitian fatalism, or is it the history of the African/Haitian experience that has created Voodoo's fatalism?<sup>123</sup>

President François "Papa Doc" Duvalier understood how powerful an influence Voodoo was in Haitian culture. Duvalier employed a *hougan* (Voodoo priest) to serve as his personal representative and a *bocor* (sorcerer) to head the nationwide militia force. These appointments bestowed upon Duvalier the aura of commander in chief of the voodoo legions.<sup>124</sup>

On April 4, 2003, President Aristide decreed that Voodoo would be recognized as an official religion of Haiti. The Ministry of Culture and Religious Affairs could now recognize Voodoo temples, organizations or associations. "Vodou chiefs and temple or sacred site officials are invited to take an oath before the presiding judge of the appropriate civil tribunal. Once they have taken the oath, the Vodou chiefs can be empowered to officiate at baptisms, marriages and funerals."<sup>125</sup>

In addition to Catholic and Voodoo presences, Protestants make up approximately 16 percent of the population. Not long after Haiti's independence, Protestant missionaries were invited to work in Haiti—in part to offset the near monopoly of Catholic influence. British missionaries began work in Haiti in 1816. The initial missionaries were principally Baptist, Methodist, and Episcopalian and were later joined by Seventh Day Adventist, and Presbyterians.<sup>126</sup>

The Protestants moved to expand their ministry in the 1950's. They focused on the lower class and went into the smaller villages. The missionaries and clergy used Creole, the heart language of the common man, rather than French. They setup schools

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<sup>123</sup> Corbett, "Introduction to Voodoo in Haiti," 4-5.

<sup>124</sup> Diederich and Burt, *Papa Doc The Truth About Haiti Today*, 319.

<sup>125</sup> Bob Corbett, "Vodou Is Fully Recognized As A Religion In Haiti," April 5, 2003. [www.hartford-hwp.com/archives/43a/522.html](http://www.hartford-hwp.com/archives/43a/522.html) (accessed September 4, 2005).

<sup>126</sup> Thomas and Fendall, *At Home With the Poor*, 68.

and clinics to provide much needed services. The Protestant churches encouraged baptisms and marriages and performed them for free.

The percentage of Protestants is generally acknowledged to be growing but reliable statistics are unavailable. The primary Protestant denominations are Baptist (10 percent) and Pentecostal (4 percent). Other significant non-Catholic groups include Methodists, Episcopalian, Adventists, Jehovah Witnesses, and the Church of Jesus Christ of Latter-day Saints (Mormons). Smaller numbers of non-Christian groups present in Haiti include Jews, Muslims, Rastafarians, and Baha'is.<sup>127</sup>

Protestants have not been willing to accept Voodoo as a part of the religious fabric as have the Catholics. "Evangelical Protestants are bitter enemies of Voodoo and denounce it all the time as devil worship. Many of these people claim that Haiti's misery is because she is being punished by God for the sins of her Voodoo serviteurs."<sup>128</sup>

Haitians who come to faith in Jesus Christ eventually reject Voodoo. Nader,<sup>129</sup> a Haitian taxi driver in Port-au-Prince, had a father who was a Voodoo priest. Nader suffered from terrible headaches for many years. His father would perform voodoo rituals in attempts to heal him but to no avail. Nader then visited with a Christian pastor and told him how he suffered from headaches and how his father, a Voodoo priest, could not help him. The pastor told Nader that only Jesus Christ could heal him. Nader said he became a Christian and that Jesus took away his headaches. "Jesus helped me!" Nader was convinced Jesus was more powerful than any spirit and he completely abandoned Voodoo.

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<sup>127</sup> US State Department, "Haiti, International Religious Freedom Report 2003." [www.state.gov/g/drl/rls/irf/2003/24496.htm](http://www.state.gov/g/drl/rls/irf/2003/24496.htm) (accessed September 5, 2005).

<sup>128</sup> Corbett, "Intro to Voodoo in Haiti," 5.

<sup>129</sup> Nader told this story to Schreier when driving him through the crowded streets of Port-au-Prince years ago.

Protestant missionary groups have made a positive contribution to Haitian families over the years. "According to one survey, 83 religious groups send temporary missions on a regular basis to participate in relief and humanitarian activities."<sup>130</sup> Missionaries have helped evangelize communities, build churches, schools, orphanages, hospitals, and clinics. Mission agencies with a specialized focus help develop sources of clean water for communities, teach farming techniques to maximize land use, and help create small businesses. One Haitian describes this broad involvement in Haitian society as, "'Holistic Ministry,' which means we minister to the whole person, body, mind, and spirit."<sup>131</sup>

#### *Haiti's literacy*

Haitians are bright and creative but as a nation in general, they are not a well-educated people. Adult literacy in Haiti in 2008 was only 52.9 percent.<sup>132</sup> Haiti's public education is free and compulsory but not adequate to meet the need. Only 15 percent of the country's schools are public.<sup>133</sup> Public schools do not charge tuition but do require that students wear a uniform. Students need a lunch and may need to use public transportation to reach the nearest school. For many families living on \$1 per day or less, the expense is far too great. Children are kept home to help find food, collect water, and work. Some families are unwilling to send their children to school without a uniform or when fear of political unrest or kidnapping is high.

UNICEF reported that between 1996 and 2003, 52 percent of males and 57 percent of females attended primary school (grades 1-6). Of these primary school students, 88 percent reached grade 5. Only 20.5 percent of these students went on

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<sup>130</sup> U.S. Department of State, "Haiti, International Religious Freedom Report 2004." [www.state.gov/g/drl/rls/irf/2004/35543.htm](http://www.state.gov/g/drl/rls/irf/2004/35543.htm) (accessed September 5, 2005).

<sup>131</sup> Thomas and Fendall, *At Home With the Poor*, 69.

<sup>132</sup> "Literacy: definition: age 15 and over can read and write." CIA World Fact Book, "Haiti."

<sup>133</sup> U.S. Department of State, "International Religious Freedom Report 2003."

to secondary school.<sup>134</sup>

Verner reported, "Education is the strongest poverty reduction correlate in Haiti. All levels of education from primary to tertiary are strongly statistically significant and negatively associated with the probability of being poor .... The more education attained, the less likely it is that the household head falls below the poverty line of US\$1 a day in 2001. The impact of having completed primary education on the likelihood of being poor is relatively low. For high-school graduates, the estimated impact is 30 percent larger than that of primary education."<sup>135</sup>

The fact that just over 50 percent of Haiti's population is literate does not bode well for the country. Therefore, education efforts are promising avenues for addressing Haiti's poverty.

### **Haitian Families and Children at Risk**

A country in crisis puts enormous pressures on the family. Most Haitian families struggle daily to find food to eat and safe water to drink. Survival depends upon their resilience to adversity and creativity in difficult circumstances. Survival often means difficult choices.

Many families have been fragmented by Haiti's social and economic conditions. When a father or a mother or both are removed from the home, life becomes even more difficult for the children.

#### *Children at risk*

HIV/AIDS has taken a major toll on families in Haiti. It is estimated that 5.6 percent of the population between ages 15 and 49 years are infected with HIV/AIDS.<sup>136</sup>

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<sup>134</sup> UNICEF, "At A Glance: Haiti – Statistics." [www.unicef.org/infobycountry/haiti\\_statistics.html](http://www.unicef.org/infobycountry/haiti_statistics.html) (accessed August 30, 2010).

<sup>135</sup> Verner, "Making Poor Haitians Count," 47.

<sup>136</sup> Verner, "Making Poor Haitians Count," 47.

UNICEF estimated that HIV/AIDS played a major part in creating a total of 610,000-orphaned children (0 – 17 years). These children suffer long before they are orphaned. “Many children whose families are affected by HIV/AIDS, especially girls, are forced to drop out of school in order to work or care for their families. They face an increased risk of engaging in hazardous labor and of being otherwise exploited.”<sup>137</sup>

HIV/AIDS is no respecter of age and has taken its toll on Haiti’s children in a number of ways. In 2003 an estimated 19,000 children between the ages of 0 – 14 were infected with HIV/AIDS, and UNICEF estimated the total number of children orphaned due to all causes in 2003 was 610,000.<sup>138</sup>

Many of Haiti’s children are part of the world’s 1 billion children who are denied a healthy and protected upbringing. “Too many governments are making informed, deliberate choices that actually hurt childhood,” said former UNICEF Executive Director Carol Bellamy. “Poverty doesn’t come from nowhere; war doesn’t emerge from nothing; AIDS doesn’t spread by choice of its own. These are our choices.”<sup>139</sup> And the impact on children has been high.

Haiti’s children are at risk. Its next generation is impoverished and uneducated. And the problem becomes more complex as many of Haiti’s children are sold into slavery.

#### *Cycle of disintegration*

How does a family of 5 (the average Haitian family has five children)<sup>140</sup> survive on the equivalent of \$2 or just 40 cents per person per day? It is so difficult that some parents willingly sell or give away their children to a form of slavery.

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<sup>137</sup> UNICEF, “The State of the World’s Children 2005: Childhood Under Threat.” [www.unicef.org/sowc05/english/childhoodfeat\\_interview.html](http://www.unicef.org/sowc05/english/childhoodfeat_interview.html) (accessed August 15, 2005).

<sup>138</sup> UNICEF, “At A Glance: Haiti – Statistics.”

<sup>139</sup> UNICEF, “The State of the World’s Children 2005: Childhood Under Threat.”

<sup>140</sup> CIA World Fact Book, “Haiti.”

The National Coalition for Haitian Rights estimates that 300,000 Haitian children are child slaves or *restavèks*.<sup>141</sup> Some *restavèks* are street children and orphans; others are sold by their parents.

The term *restavèk* originates from the French “*rester avec*” meaning “to stay with.” A child goes “to stay with” a receiving family as domestic servant. “A *restavèk* is a Haitian child who becomes a house slave when she is turned over by her parents to a family which agrees, in principle, to care for the child, provide schooling, food, shelter, and clothing in exchange for domestic labor.”<sup>142</sup> Unfortunately, most *restavèks* are treated poorly and regularly abused.

The American Anti-Slavery Group described the process of enslavement as follows,

Life as a *restavec* generally begins with a mutually understood lie. An agent approaches a poor rural family proposing that their child, aged from four to fifteen, come to the city to work as a domestic servant and attend school. While the parents often know that their child will not receive an education, they still send their child away with the agent, occasionally in exchange for money.

The child, usually a girl, is taken to the home of the agent or another family. She is the first to rise in the morning, having been assigned general domestic tasks: emptying chamber pots, retrieving buckets of water from remote wells, preparing food, and cleaning the house. And she is usually the last to go to sleep, her ‘bed’ often being a few square feet underneath a table or in the basement.

Most *restavecs* are fed only one meal a day; in one study, 15-year-old *restavèks* were found to be 1.5 inches shorter and 40 pounds lighter than other 15-year-olds. These children are beaten regularly for violations such as unfinished or slow work, and girls are often used for the sexual initiation of the boys in the households.

At age 15, the law requires that a child be paid for his or her work. Although this law is unenforced, families commonly release *restavèks* at this age to avoid paying a salary, adding to Haiti’s large population of street children. Without an education or family, and with the stigma of their past, abandoned *restavecs* have little means of survival.<sup>143</sup>

Why would a country born out of an African slave rebellion in 1804 tolerate

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<sup>141</sup> McCalla, “Restavèk No More: Eliminating Child Slavery in Haiti.”

<sup>142</sup> McCalla, “Restavèk No More: Eliminating Child Slavery in Haiti.”

<sup>143</sup> American Anti-Slavery Group, “Country Report: Haiti,” [www.iabolish.com/today/background/haiti.htm](http://www.iabolish.com/today/background/haiti.htm) (accessed September 7, 2005).

child slavery today? "There was no value placed on children during the slavery era," says the Rev. Miguel Jean Baptiste, a Roman Catholic priest who runs the Maurice Sixto shelter in Port-au-Prince for *restavèks* who have run away or whose owners allow them a little schooling each day. "Unfortunately, we've carried that mentality with us today."<sup>144</sup>

Today, one out of every ten children in Haiti is a *restavèk*.<sup>145</sup> There are some who do not see this as a problem. "Many Haitians maintain that they are acting in the best interests of the child when giving her away to a family who is sometimes only slightly better off in the hopes that she will have access to better opportunities in life. Many of those who take in a *restavèk* also believe that they are helping them out of poverty," explains Jocelyn McCalla, co-author of "Restavèk No More: Eliminating Child Slavery in Haiti." She adds, "The evidence suggests otherwise as the practice fuels the cycle of poverty rather than breaking it."<sup>146</sup>

The Haitian government is doing little to help the cause of *restavèks*. Haiti ratified the UN Convention on the Rights of the Child on December 29, 1994 but has little to show for it. In 2001 President Aristide announced that his government would seek a new law against child abuse and offer scholarships to children who excel in school. He declared the practice of keeping *restavèks*, "one of the cancers on our social body in Haiti that keep democracy from growing."<sup>147</sup> In order to fix the problem Aristide said, "this first requires an intense education policy, because it is so ingrained in Haiti that too many people don't even know they are breaking the law."<sup>148</sup>

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<sup>144</sup> Tim Padgett, "Of Haitian Bondage," Time Magazine, May 4, 2001. [www.racematters.org/of\\_haitianbondage.htm](http://www.racematters.org/of_haitianbondage.htm) (accessed August 9, 2005).

<sup>145</sup> McCalla, "Restavèk No More: Eliminating Child Slavery in Haiti."

<sup>146</sup> Jocelyn McCalla, "Haitian Coalition Unveils Report on Slavery and Trafficking of Haitian Children," April 18, 2002, National Coalition for Haitian Rights.

[www.nchr.org/hrp/restavèk/report\\_pr.htm](http://www.nchr.org/hrp/restavèk/report_pr.htm) (accessed April 29, 2005).

<sup>147</sup> Padgett, "Of Haitian Bondage."

<sup>148</sup> Padgett, "Of Haitian Bondage."

There is help for restavèks. International groups like National Coalition for Haitian Rights, Anti-Slavery International, UNICEF, and others are making public the problem of child slavery and funding campaigns against it. *Foyers Maurice Sixto* (Maurice Sixto Shelters) has opened two shelters in the Port-au-Prince area to provide medical care, food, education, and rescue for restavèks. *Haitian Street Kids, Inc.* runs Family Circle Boys Home, a facility that takes in abused and abandoned restavèks and provides safety and education.

By the grace of God some restavèks escape their owners and make a life for themselves.<sup>149</sup> Jean-Robert Cadet tells a powerful story of being an unwanted illegitimate child who became a Haitian restavèk. Cadet was taken with his owner to New York where he eventually found freedom and pursued the American way of life. Today Cadet holds a Masters Degree in French literature and teaches French and American history at Madeira Junior/Senior High School in Cincinnati.<sup>150</sup>

### Hope for Haiti

One of Haiti's crisis is that its history keeps repeating from one generation to the next. Haiti's leaders have not been able to guide the country out of the quicksand of political violence and economic despair. Consequently, Haiti has been called a "failed state." United States Ambassador to Haiti, James Foley, gave this dismal assessment of Haiti in his commencement address at State University of New York at Fredonia on May 14, 2005,

Haiti is the tragic island, where the hand of a violent history still lays heavily on the present. Haiti has a population of 8 million people which is expected to continue growing at a rapid pace, despite the ravages of disease. Acute poverty is widespread. Over 98% of the country's trees have been destroyed; rainfall

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<sup>149</sup> Micheline Slattery's story is heartbreakng, powerful, and recent. Jesse Sage and Liora Kasten, eds. *Enslaved: True Stories of Modern Day Slavery* (New York: Palgrave Macmillan, 2006, 2008), 11-38.

<sup>150</sup> Jean-Robert Cadet, *Restavec: From Haitian Slave Child to Middle-Class American* (Austin: University of Texas Press, 1998).

sweeps soil to the sea, leading to desertification and the death of agriculture, not to mention terrible flooding. Public institutions are extraordinarily weak. In short, Haiti is a failed state—and it is only 400 miles from our borders.<sup>151</sup>

In addition, Haiti has been unable to maintain strong families who are able to care for their children.

It is obvious from Haiti's history that people alone cannot fix the country's problems. Haiti needs supernatural intervention or it will fail. The LORD revealed to Solomon his principle for divine help, "Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land"" (2 Chronicles 7:12-14). Haiti's spiritual and political leaders must humble themselves before God and seek His help.

However, just as Israel was commanded to pray and act justly towards the vulnerable of society, so Haiti needs the support of its international friends. The United Nations and many foreign governments stand ready to help Haiti. But, first Haiti must help itself by choosing godly leaders who will set an example of honesty and integrity in government.<sup>152</sup> International partners are willing to give aid packages to prime the pump of Haiti's economy but they want to know the funds will be used appropriately.<sup>153</sup>

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<sup>151</sup> James Foley, Commencement Address, State University of New York at Fredonia, May 14, 2005. [www.fredonia.edu/commencement/JamesFoley.asp](http://www.fredonia.edu/commencement/JamesFoley.asp) (accessed August 10, 2005).

<sup>152</sup> On January 29, 2009, Schreier spoke with a Canadian UN Peacekeeper in Port-au-Prince airport. The officer, who desired anonymity, said his outfit had produced evidence of corruption (drugs and money) that was presented to UN and Haitian authorities. No action would be taken. The officer said his experience in Haiti had been disheartening.

<sup>153</sup> Stephen Johnson has written an informative article addressing this issue. "Haiti: No Aid Without Accountability," The Heritage Foundation Backgrounder, October 31, 2002.

In addition, Haiti needs help at the grassroots level where the people live. *HOLD the children* and many other NGOs are on the ground in Haiti serving the people and supporting families. *HOLD the children* has partnered with the NHMBCA to serve the people of Haiti.

*HOLD the children* and NHMBCA have chosen primarily to focus on Haiti's next generation of leaders, the children. *HOLD the children* agrees with Carol Bellamy, former UNICEF Executive Director, who declared, "The quality of a child's life depends on decisions made every day in households, communities and in the halls of government. We must make those choices wisely, and with children's best interests in mind. If we fail to secure childhood, we will fail to reach our larger, global goals for human rights and economic development. As children go, so go nations. It's that simple."<sup>154</sup> Chapter 5 provides an in-depth look at *HOLD the children* and what it is doing to help the children of Haiti.

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<sup>154</sup> UNICEF, "The State of the World's Children 2005: Childhood Under Threat."

## CHAPTER 5

### HOLD THE CHILDREN

#### ***HOLD the children Child Advocacy and Empowerment***

*HOLD the children* is a Christian child advocacy and empowerment program that helps poor children obtain an education and work for a better opportunity to succeed in under developed countries where they live. This chapter will review *HOLD the children's* history, mission, philosophy of ministry and the program's impact, both in the communities where it has operated and with those who have supported it in Haiti. Interviews were completed in Haiti to gain a better understanding of the influence *HOLD the children* has on children in the program, their parents, and the participating schools and the surrounding community. Sponsors who support school children were also surveyed to learn how the program has impacted them. First hand testimonies of those touched by the program will be reported.

*HOLD the children* is a ministry of Mission Discovery, its parent agency. Mission Discovery is a short-term mission agency that helps local churches and other Christian organizations train and mobilize small teams to serve the poor and needy both domestically and internationally. *HOLD the children's* story begins with Mission Discovery.

#### **Mission Discovery – A Brief History**

Mission Discovery is a short-term mission agency dedicated to helping the church fulfill Christ's great commission to, "Go ... and make disciples of all nations" (Matthew 28:19). Christ preached the gospel of salvation and demonstrated great compassion to the needy. Mission Discovery is committed to following his example by helping Christians meet the physical and spiritual needs of the world.

Mission Discovery is part of a growing phenomenon known as *short-term missions*. Each year thousands of Christians reach out to help those in need through short-term mission projects. While short-term mission work is not historically new the current contemporary movement has grown explosively.

Mission Discovery's history reflects the trend in this movement. Founded in 1991 the agency grew from 300 annual participants to 3,377 in 2007. A weakened US economy and violence in Mexico reduced this number to 1,758 in 2010.

Mission Discovery's staff train and lead hundreds of churches and thousands of short-term missionaries on foreign projects to Mexico, Central America, Africa, and the Caribbean and domestic projects in the United States of America. Mission Discovery has made long-term commitments to help foreign national pastors and leaders. Short-term mission teams help fulfill those commitments.

Short-term mission work is not new. God has for thousands of years sent faithful messengers from their homes to tell others about His love for them. The Bible records many short-term mission projects in the Old and New Testaments. The stories of Abraham, Moses, Nehemiah, Jonah, Paul, Barnabas, and Peter are just a few that tell of God's love and pursuit of all people. The ultimate short-term mission project was when Jesus Christ left his home in heaven and came to earth. Jesus Christ has set the example in attitude and action for all who would believe and follow him (Philippians 2:5-8).

Though the modern missionary movement that began with William Carey in the late 18<sup>th</sup> century was focused on long-term missions, "One of the most dramatic breakthroughs in modern missions is a new program known as Short Terms Abroad. Until recently their numbers were not large. About 1960 the program was greatly expanded. By the mid 1960's two out of three missionaries were short-

termers,”<sup>1</sup> writes Herbert Kane. “The past five decades is when the contemporary short-term mission movement began to explode,” says Peterson, Aeschliman and Sneed in their ground-breaking work on modern short-term missions.<sup>2</sup> “Christians need to see that a giant for the cause of Christ is striding among us. It’s called the short-term missionary movement,”<sup>3</sup> declares John Kyle.

It is impossible to determine exactly how many short-term missionaries go out each year. Peterson estimates at least 1,000,000. He elaborates on this estimate saying, “For the year 1965 student researcher Thomas Chandler noted ‘only’ 540 individuals from North America involved in short-term mission. In 1989 another estimate put the number at 120,000. Three years later it had more than doubled to 250,000. Today, we estimate at least 1,000,000 short-termers are sent out from a globally-sent perspective every year.... And considering just the 40,000 U.S. sending entities alone, it is highly probable that our estimate of one million short-termers is actually far too conservative.<sup>4</sup>

Mission Discovery is part of the contemporary short-term missionary explosion that God has raised up for his own purpose. David Bosch declared, “God is a missionary God. ...To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.”<sup>5</sup> Mission Discovery was founded on the bedrock of God’s love for all people and their need to know him personally.

Mission Discovery was founded in 1991 by James Maury Buchanan.

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<sup>1</sup> Herbert Kane, *Understanding Christian Mission* (Grand Rapids, MI: Baker Book House, 1974), 371.

<sup>2</sup> Roger Peterson, Gordon Aeschliman, R. Wayne Sneed, *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries* (Minneapolis, MN: STEM Press, 2003), 243.

<sup>3</sup> Peterson, *Maximum Impact Short-Term Mission*, 242.

<sup>4</sup> Peterson, *Maximum Impact Short-Term Mission* , 252-253.

<sup>5</sup> David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Press, 1996), 390.

Buchanan took his first short-term mission trip in 1974, three short years after his conversion to Christ. The experience made such an impact on him that he said, "I'll never do that again!"<sup>6</sup>

On February 4, 1976 the worst natural disaster to ever strike the Western Hemisphere occurred when an earthquake registering 7.5 on the Richter scale hit Guatemala and sent shock waves as far north as California and as far south as Costa Rica. The best available estimates had more than one million people left homeless, about 22,000 killed and 74,000 injured.<sup>7</sup>

Buchanan went to Guatemala with Youth for Christ to help with the relief effort. It was his first short-term mission trip and convinced Buchanan that he never wanted to do it again. He spent nine weeks living in a tent and working in conditions that were unsanitary and disorganized. He helped rebuild homes, churches and orphanages under the direction of local leadership.

Not long after Buchanan returned from Guatemala he joined the staff of Youth for Christ (YFC) in Huntsville, Alabama. He later transferred to YFC Nashville, Tennessee where he was chosen to lead two-week short-term student mission projects to the Dominican Republic and Belize. Buchanan's experience with the students was fun and believed beneficial for both the students and those whom they served.

Buchanan left Youth for Christ to become the youth pastor at Hendersonville Chapel, Hendersonville, Tennessee in 1985. He continued his mission work with *World Servants*, a short-term mission agency. During this time Buchanan saw the awesome mission potential of high school and middle school youth. Sensing the call of God to full-time mission service he left the pastorate to work with *World Servants*.

*World Servants* was organized in 1985 and sent their first short-term

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<sup>6</sup> Schreier's interview with Buchanan, March 20, 2004.

<sup>7</sup> World Book, "1976 Guatemala Earthquake." [www.worldbook.com](http://www.worldbook.com) (accessed May 4, 2005).

mission team of 250 to the Dominican Republic in 1986. Buchanan volunteered his services with World Servants from its inception and joined the staff in 1989 as a project coordinator. World Servants experienced financial difficulties that forced him to consider other options. His wife and a friend challenged him to consider creating a new short-term mission agency.

Buchanan had a dream for a short-term mission agency that would help provide a way for churches to participate in missions beyond the giving of finances. He saw the potential of youth in missions. His dream included preparing and sending youth and adults to share the love of God in Jesus Christ with the poor and needy.

Mission Discovery was founded in November, 1991 in West Palm Beach, Florida but soon after relocated to Goodlettsville, Tennessee. The agency was incorporated in Tennessee as a 501c3, non-profit organization and governed by a board of directors.

Mission Discovery's philosophy of ministry was built on foundational principles of the Bible. What Mission Discovery *does* flows from what it *believes*. Mission Discovery's doctrinal statement<sup>8</sup> outlines its basic core beliefs.

Mission Discovery's motto, "To Love is to Serve,"<sup>9</sup> reflects Christ's example. Serving others with love exemplified all that Jesus did. Mission Discovery strives to do the same.

Jesus commissioned his followers to go, make disciples, and to carry on the work of telling the world of God's love and provision for them in Christ. After his resurrection Jesus appeared to his disciples and commanded, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the

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<sup>8</sup> Appendix B: Mission Discovery Doctrinal Statement.

<sup>9</sup> Mission Discovery. [www.missiondiscovery.org](http://www.missiondiscovery.org) (accessed May12, 2011).

age" (Matthew 28:18-20).

Mission Discovery's mission statement declares its purpose is "To serve Jesus Christ by mobilizing the church to meet the physical and spiritual needs of the world's poor."<sup>10</sup> Each aspect of the mission statement is rooted in the teaching and example of the Lord. To carry out this purpose Mission Discovery trains its short-term missionaries to go as learners, servants, and storytellers.<sup>11</sup>

Mission Discovery's staff includes four full-time project coordinators, two part-time project coordinators, and approximately fifteen trained volunteer project coordinators. Project coordinators are responsible to be the liaison between the short-term missionaries and the foreign national hosts. Project coordinators are supported by three office staff and well over one hundred volunteers who serve the agency's mission in one way or another.

### ***HOLD the children* Program Origin**

The *HOLD the children* program began in 2000. The idea for *HOLD the children* was conceived in Haiti but the story begins a few years earlier with a hurricane and Haitian refugees in the Bahamas.

In August of 1992 Hurricane Andrew crashed through the Caribbean and ripped across south Florida causing an estimated 25 billion dollars worth of damage and making it the most expensive natural disaster in US history.<sup>12</sup> In 1992, Buchanan organized a quick response disaster relief team to serve in Homestead, Florida. While the mission team repaired homes the mission team leader, Pastor Ray Streets, Jr. and Buchanan flew to Nassau, Bahamas to investigate the extent of the hurricane damage

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<sup>10</sup> Mission Discovery, "Mission Statement," [www.missiondiscovery.org](http://www.missiondiscovery.org) (accessed February 12, 2011).

<sup>11</sup> Storytellers share how their lives have been changed by Jesus Christ.

<sup>12</sup> Brian Maher and Jack Beven, "Preliminary Report: Hurricane Andrew 16 August, 1992." [www.nhc.noaa.gov/1992andrew.html](http://www.nhc.noaa.gov/1992andrew.html) (accessed August 11, 2005).

and inquire if any local churches needed help. Nassau, the Bahamian national capital, is located on New Providence Island<sup>13</sup> just 185 miles south-east of Miami. The island had not sustained serious damage from the hurricane.

Pastor Street's church had supported an American missionary couple to Haitians in the Bahamas until they retired. Streets and Buchanan followed this lead to find and visit Haitian Pastor Wilney Joseph. Joseph revealed that the Bahamas was teeming with over 40,000 Haitian refugees and the number was growing daily. Life for Haitian refugees was very difficult in the Bahamas. Joseph invited Mission Discovery to help his church minister to this needy people group.

Mission Discovery began its work in the Bahamas during the summer of 1993. Volunteer project coordinator Donald Schreier directed a mission camp for 80 high school youth and adult leaders who served at Joseph's church and three other ministry sites for one week. The mission team conducted daily Bible school for local children who were primarily Haitian and lived in "the bush" near Joseph's church. The team also assisted the Pastor in making needed repairs on his church's leaking roof.

In 1995 Haitian Pastor Exanté Cherelus asked Mission Discovery to help him build the New Haitian Mission Baptist Church (NHMBC) on Palm Beach Street, Nassau, Bahamas. Mission Discovery has sent mission teams to this inner city Nassau church for the past fifteen years to support Cherelus' work and help with the construction of NHMBC worship and education centers. Mission teams have worked diligently to build relationships in the community and share the gospel. God has blessed and added to this church. It has grown from approximately 35 to over 500 weekly attendees. The church body is primarily Haitian but Cherelus' dream is to have a congregation of Bahamian and Haitian believers.

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<sup>13</sup> The Commonwealth of the Bahamas is an archipelago of 29 islands and 661 cays spanning an area of 5,358 square miles with an estimated population of 330,000 in 2009.

Cherelus invited Schreier to visit his homeland of Haiti in 1999. Buchanan and Schreier joined Cherelus on a brief tour of Haiti's capital city Port-au-Prince and the north coast city of Port-de-Paix. This trip was the first of many for Mission Discovery.

Mission Discovery sent its first adult mission team from the United States to Haiti in April 2000. The mission team of 11 worked with Haitian Christians to replace a roof on a church in Port-de-Paix. The church building served as a worship center and a primary school. The building was dangerous because of a roof system that had deteriorated and became weak. Roof rafters were broken and spliced numerous times and the tin sheeting had rusted through in many places allowing water to pour through when it rained. Approximately 30 congregants from the church worked with the mission team to replace the roof. It was a wonderful joint effort that generated plenty of challenges, laughs, and friendships. The church was located on a busy street in the center of the city and drew large crowds of onlookers who were invited to the nightly evangelistic meetings.

Each evening the mission team participated in an outdoor evangelistic outreach conducted on the parking lot next to the port city's docks. Crowds were estimated to be approximately 5,000 people. A number of local churches participated in the meetings and each evening they provided music, drama, and Bible readings. Cherelus was the outreach director and selected the preachers for each night of the week. Schreier, also known as "Pastor Don" in the Haitian community, was one of a variety of international speakers.

Cherelus welcomed the crowd each night, church choirs sang, the crowd enthusiastically sang and danced to the music. After the preaching concluded each evening an invitation was given and many people came to the platform to profess faith in Jesus Christ. Many others came for healing and special prayer needs. The local church

pastors carefully recorded the name and contact information of each person who came forward. Their churches would then follow-up with these people. Some evenings it would take the evangelistic team over 90 minutes to minister to all of the people who came forward for professions of faith, prayer, and counsel.

Mission Discovery has participated in this evangelistic outreach for ten years and gives God thanks and praise for the hundreds of people who have come to faith in Jesus Christ. God is doing a wonderful work in Haiti. It seems that when circumstances are most difficult and dark the light of the glorious gospel of Christ shines brightest.

Cherelus and Schreier were in Port-de-Paix, Haiti in November 1999 to visit and encourage the churches of the New Haitian Mission Baptist Church Association (NHMBCA). They visited the NHMBCA church-school located on a busy street in the middle of Port-de-Paix.

Cherelus and Schreier entered the building and watched as six different elementary school classes were conducted simultaneously in an area thirty feet wide and sixty feet long. Due to the stifling heat and humidity the large front double doors were opened to the busy street. The many sounds outside the school were distractions for most everyone inside. Large trucks belching smoke and blowing their horns scattered passing herds of beeping motor scooters trying to avoid deep mud pits and puddles. Women trudged by swatting donkeys that carried large bags of charcoal and thick stocks of green bananas. Girls and women chattered and bustled by while skillfully balancing buckets of water and baskets of fruit on their heads. Near the school's front entrance a couple of pigs grunted and pushed pungent wet mud with their noses searching for food.

Inside the school children sat on old wooden benches worn smooth by much use. Teachers wrote with chalk the size of a dime on thin wooden paneling warped wavy from thick humidity. Six teachers led their classes through memory verses, songs,

and lectures; all in the same noisy room separated only by a thin chalkboard and an invisible wall established by each teacher.

Cherelus and Schreier began to visit each class in the school. They stepped into the third grade area where twenty children stood in unison, greeted them and recited a Bible memory verse in Creole. The students then sat down and refocused on their work. Schreier learned from the teacher that the class was taking a test but noticed that only ten of the children were writing. When asked why only half of the class was writing, the teacher bowed her head and quietly reported that they had only ten pencils. The children had to share the pencils. With this humble response Schreier sensed God was speaking to his heart.

The sound of rain then began to clatter on the tin roof above. Soon the rain began dripping *through* the roof and onto the students and teachers. This triggered a quick and practiced rearrangement of benches and chalkboards. Schreier looked up and saw rotten rafters that were cracked and spliced. The rafters defied gravity and supported a rusty tin roof that revealed constellations of light from outside that allowed rain to pour through onto the students. Again, Schreier sensed God was impressing on his heart to help in some way.

When classes ended for the day a staff meeting began. Before long Schreier knew there were problems. Cherelus interpreted the animated Creole conversation for him. He learned the building lease might soon be terminated. The owner wanted more money but would not fix a thing; that explained the leaky roof. But there was a bigger problem. The teachers had not received a paycheck for the past three months! Tuition at the school was low and the number of poor families was high. There was no money for the teachers' salaries, schoolbooks and materials. And the children were hungry. God spoke to Schreier's heart through all of these circumstances and

the message was clear, "Mission Discovery can make a difference here."

From this seed-thought Mission Discovery's child sponsorship program *HOLD the children* germinated in the spring of 2000. Cherelus, Schreier and his wife, Karen, met in Nassau, Bahamas in February to outline the program. In March of 2000 Schreier shared the *HOLD the children* program with his home church of Emmanuel Baptist Church in Johnstown, Pennsylvania and the first child sponsorships began.

### ***HOLD the children Program Operation***

*HOLD the children* was founded as a ministry of practical compassion designed to advocate for and empower needy children. Haiti is just one of many places in the world where at risk children are in desperate need of help to rise above their impoverished and dangerous circumstances. *HOLD the children* is dedicated to helping "the least of these" (Matthew 25:40) children find hope and help in Jesus Christ.

### ***HOLD the children's structure and mission***

*HOLD the children* was founded as a ministry of Mission Discovery. It operates with its own budget and staff but serves under the authority of Mission Discovery's board of directors and executive leadership.

Schreier founded *HOLD the children* and served as its Director until the December 31, 2010.<sup>14</sup> Schreier along with his wife, Karen, and Pastor Cherelus developed the God given idea of a child sponsorship program and how it would work in Haiti and the USA.

*HOLD the children* would be unique from Compassion and World Vision in two ways. First, it would partner with NHMBC schools exclusively in the Port-de-Paix area. Second, it would function in small communities and hamlets where no other

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<sup>14</sup> Schreier resigned his position with Mission Discovery / *HOLD the children* on good terms to pursue the Lord's leading. He currently serves as a Consultant to and Advocate for *HOLD the children*.

organizations were operating.

Karen Schreier named the sponsorship program *H.O.L.D. the children*. Originally the name stood for *Haiti Outreach for Learning and Development*. Within a year of its creation it became clear that the program would serve needy children in other developing countries. Buchanan suggested changing *Haiti* to *His* thus making the acronym *His Outreach for Learning and Development*.

*HOLD the children* is a sponsorship program that seeks a willing sponsor to help a needy child to be able to attend school. Schreier and his wife originally set-up the program and ran it from their home from 2000 until 2007. They would visit New Haitian Mission Baptist Church Schools in Port-de Paix, Haiti to take children's pictures and collect data on the children and schools. They would then print the materials and visit churches in the USA to present the sponsorship program and seek child sponsors. Mission Discovery's home office would handle all of the sponsorship payments, receipts, and disbursement of funds.

Schreier recruited volunteers from his home church to help with administrating the details and sending out monthly updates. As the program grew it became clear that additional help was needed.

Richard Rohde became *HOLD the children's* first fulltime Administrator in January 2007. Rohde was a national sales manager for a compressor company for many years. His company was eventually bought out and then down sized and he was without a job. Rohde was the ideal candidate for the Administrator's position. He had served on a number of Mission Discovery short-term projects in various staff positions. He also served for two years on Mission Discovery's board of directors. Rohde has brought Christian compassion and tremendous business acumen to *HOLD the children*.

*HOLD the children's* purpose and practice are guided by its mission statement: "*HOLD the children* exists to glorify God by advocating for the needy and empowering

them via truth and compassionate care.” The program’s primary mission is to bring glory to God. The Bible teaches “...whatever you do, do all to the glory of God” (1 Corinthians 10:31). Advocacy is an important element of the Christian’s walk. Christ stands as the Advocate for fallen sinners before the Father (1 John 2:1). Christians, following the example of their Savior, are to advocate or stand up for the rights of the unfortunate and afflicted. Scripture declares, “Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy” (Proverbs 31:8-9). Jesus Christ, Love embodied, was the ultimate minister of truth and compassion. *HOLD the children* seeks to faithfully follow his example.

*HOLD the children’s* philosophy of ministry was drawn from the “Two Hands Ministry Model of Jesus.” With one hand Jesus called people, saying “Come follow me” (Mark 1:17). This was the *hand of truth*. *HOLD the children* encourages people to find forgiveness and healing, hope and restoration, truth and guidance for life through a personal relationship with Jesus Christ. With the other hand Jesus reached out to touch and help those in need (Mark 1:41). This was the *hand of compassion*. *HOLD the children* helps the needy via responsible, compassionate care. The application of this care is guided by local churches and community leaders. The goal of *HOLD the children* is to empower people to help themselves and to help others for the glory of God.

#### *HOLD the children’s work*

*HOLD the children* focuses on child advocacy and empowerment. The primary mission of *HOLD the children* is to help needy children in developing countries obtain an education in a safe and healthy environment. To make this happen *HOLD the children* partners with foreign national church leaders of the host country and with churches and sponsors in the United States.

*HOLD the children’s* partner organization in Haiti is the New Haitian

Mission Baptist Church Association (NHMBCA). Exanté Cherelus is the founder and president of NHMBCA. Cherelus is a prominent church leader of the Haitian community at home and abroad. His story is one that inspires those who hear it and especially for Haitians trapped in grinding poverty wherever they live.

Cherelus was born May 11, 1952 in Haiti's small northern town of La Plate Basin Bleu. At the age of nine Cherelus moved to Port-au-Prince where he completed his secondary education. In 1973 he graduated from the Biblical Institute of Caraïbes. Cherelus then trained and worked as an automotive technician. In 1975 he worked at the Berman Motor Company of Port-au-Prince and served as an Assistant Pastor in a Pentecostal church. In 1976 Cherelus began to teach at the Bible Institute of Caraïbes. Cherelus was ordained as a pastor in 1978. The following year he became the local coordinator of Pentecostal churches and director of Pentecostal schools.

Cherelus was invited to Nassau, Bahamas in 1981 to be a temporary pastor at the Emmaus Baptist Church. For the next six years Cherelus ministered throughout the Bahamas directing a radio station, ministering at Her Majesty's Prison, Fox Hill, and conducting evangelistic crusades.

God used these events to give Cherelus a vision for the Bahamas. In 1987 New Haitian Mission Baptist Church was founded on Palm Beach Street, Nassau Bahamas. The church began with ten members and quickly grew to 150 members in three months. The church purchased property on Palm Beach Street in 1989 and worshiped under a tent for the next seven years. In 1990 the New Haitian Mission Baptist Church broke ground on a worship center and the congregation added to the building as funds became available.

Cherelus' ministry was firmly established in Nassau, Bahamas. The New Haitian Mission Baptist Church became the base of missionary outreach. Cherelus founded the NHMBCA in 1999 to be a legal international outreach association. The

organization was incorporated and registered with both the Bahamian and Haitian governments.

Cherelus founded seven churches and four schools in Port-de-Paix, Haiti between the years of 1996 and 1999. He also organized and conducted annual evangelistic crusades in this city and saw hundreds come to faith in Christ. His missionary outreach to northern Haiti began to grow and flourish.

Cherelus' story is inspiring. In Haiti half of all children never go to school. Of the children who are fortunate enough to attend school, half of them never progress beyond primary school. Most of Haiti's children and adults become stuck in its swamp of poverty. By the grace of God and the persistence of this man, he has risen to a place of leadership within the Haitian community.

Cherelus and Schreier have shared a special friendship and ministry for the past eleven years. Mission Discovery, *HOLD the children* and NHMBCA have partnered together to serve the poor and needy of Haiti.

#### *HOLD the children Schools – empowerment through education*

*HOLD the children* is a sponsorship program that helps children living in poverty attend school. Education is a key element that helps empower people to help themselves and others. A person with an education has a better chance to find work and improve their situation.<sup>15</sup> One who knows how to read can read the Bible and learn the truth about themselves, their world, and the gospel of Jesus Christ.

Schreier served as *HOLD the children*'s first Executive Director and had ultimate responsibility for the program. He worked very closely with Rohde and Cherelus to ensure that the program remained true to its mission and diligently pursued its goals.

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<sup>15</sup> "Education is the strongest poverty reduction correlate in Haiti." Verner, "Making Poor Haitians Count," 47.

Schreier is also visited churches, schools, and various organizations to tell the *HOLD the children* story and raise operating funds.

Richard Rohde has served as the *HOLD the children* Director since January 2011. He works closely with Cherelus to coordinate and oversee the day to day business of *HOLD the children* schools and orphanage. Rohde's strong business experience brings structure and discipline to the program's overall functioning.

Francklin Antoine is *HOLD the children*'s Field Assistant in Haiti. He lives in Port-de-Paix with his wife. Antoine has been associated with New Haitian Mission Baptist Church Association for twelve years. Cherelus has been his mentor for years and ordained him into the gospel ministry in April of 2010. Antoine is a proven man of character and is well qualified to serve as *HOLD the children*'s Field Assistant.<sup>16</sup>

As Field Assistant, Antoine regularly visits schools in the program to gather and communicate information. Children in third world countries are more transient than children elsewhere. Circumstances in poor countries create a greater state of flux for children because of employment opportunities for their family, death or disease, natural disasters, government instability, and lack of adult supervision to see that the children go to school. Antoine monitors each school's enrollment and sponsored child's participation. When children in the sponsorship program no longer attend the school, he reports this to Rohde. When schools are in need for provisions or have special requests, he informs Cherelus, who resides permanently in the Bahamas, or Rohde of the need.

#### *HOLD the children – budget*

*HOLD the children* is a child sponsorship program. The budget for

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<sup>16</sup> Antoine studied Accounting at the Université Canadienne D'Haiti (1993-1996), Economics at Ecole de Droit et des Sciences Economiques de Gonaïves (1996-2000), Theology at Sonlight Bible College, Port-de-Paix, and Law at Ecole de Droit et des Sciences Economiques de Gonaïves (2007 – to present).

*HOLD the children* schools is determined primarily by the number of children sponsored at each school. *HOLD the children*'s goal is to send eighty percent of sponsorship receipts to the schools. The remaining twenty percent is used to administrate and operate the program.<sup>17</sup>

*HOLD the children* partners needy children in Haiti and Jamaica with generous and caring sponsors who pay \$30 per month or \$360 per year to sponsor one child. This helps to provide a needy child with a school uniform, school lunch, basic classroom supplies and tuition.

*HOLD the children* does not give funds directly to a sponsor child or their family.<sup>18</sup> The money goes to school administrators who use the funds for operational expenses such as salaries, supplies, lunch programs, and general needs as directed by NHMBCA and *HOLD the children*. Sponsor children do not receive money directly from the program but they directly benefit from the fund through the school.

The goal of *HOLD the children* is to *raise the tide* for all children in the school. If only twenty five percent of the children in a given school are sponsored, all of the children will benefit in some way. For example, hunger is prevalent in Haiti. One of *HOLD the children*'s primary objectives is to feed the children one nutritious meal each school day. Even if only twenty five children out of one hundred are sponsored, *HOLD the children* is expected to feed all one hundred children.

*HOLD the children* can only supplement a school's budget. It is the school administrator's task to prepare an annual budget and balance it which requires creativity at times. Parents are responsible to pay tuition for their children even if it is only a small

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<sup>17</sup> In 2009 the actual amount of funds sent to the Port-de-Paix schools was 74 percent. See Appendix C for *HOLD the children*'s 2009 Budget and Appendix D for 2009 Contribution and Distribution Summary.

<sup>18</sup> Schreier had been challenged by Haitian parents with a child in the *HOLD the children* sponsor program to, "Give me my money." He learned that other NGOs had given funds directly to families for community development initiatives.

amount. Parents who are unable to pay tuition in cash can pay in-kind by either laboring at the school (cleaning, cooking, repairing, etc.), giving fruits, vegetables or some other commodity the school can use. It is the family's obligation, responsibility and right to pay something for their child's education.

#### **Accountability**

All *HOLD the children* sponsorship payments and donations are received and receipted by Mission Discovery at its Gallatin, Tennessee office headquarters. Funds are regularly deposited in its local bank if available.<sup>19</sup> Monthly wire transfers are made to the schools based upon the *HOLD the children* budgeted allotment. Adjustments to the payments are sometimes made due to special gifts or circumstances. Once the wires are sent, each school representative is notified of the exact amount sent to them. Each school administrator is responsible to account for their school's finances.

In Port-de-Paix, Haiti, circumstances are such that each school does not have its own bank account.<sup>20</sup> *HOLD the children* and NHMBCA have one bank account with Schreier, Rohde, Cherelus and Antoine as signatories. It is Antoine's responsibility as Field Assistant to follow the monthly wire directive to withdraw and disburse the designated amount of funds to each school administrator. The administrator signs for his school's money and is responsible to record and receipt its disbursement. Records and receipts of all transactions from each school are to be kept and a monthly report is collected by Antoine. He then forwards that information to Rohde.

One of the biggest challenges with accountability in Haiti is at the school level. It has been difficult to get the proper receipting and record keeping from school

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<sup>19</sup> Neither *HOLD the children*'s Director or Administrator handle these funds. Mission Discovery's accounts receivable personnel record and deposit the funds. Mission Discovery is audited annually by an independent auditing firm.

<sup>20</sup> Most of these schools are smaller, poor, and remote. Sharing a bank account for *HOLD the children* and NHMBCA purposes is currently the best option.

administrators. Schreier and Rohde have both taught and trained the administrators what is required of them. The administrators agree to do as asked but invariably come up short with only partial receipting and records. The reasons for this are many and some are valid. Much business happens in a third world country that is bartered for or done on a word of agreement. Food and other items are often bought off the back of a transport truck along side the road after contentious bargaining—there are no receipts. Therefore it has been decided that requiring those who have lived and worked in this environment and culture all their lives to submit records and receipts will be dropped for the time being.

#### *Sponsor children*

Children from the local community and surrounding country side attend *HOLD the children* schools. Many of the children attend the New Haitian Mission Baptist Church that hosts the school.

New Haitian Mission Baptist Church Association has five church-schools in and near the north coast city of Port-de-Paix. The total enrollment for the five schools is 1,285 students. Only 270 of these children are sponsored by *HOLD the children*.

Children do not apply nor petition to be sponsored. Every child in each of the five schools has the potential of being sponsored when they are either selected by a sponsor or assigned by the Administrator. *HOLD the children* annually takes pictures of the children and collects relevant information on each child. This information is then organized and put into a package to share with potential sponsors.

#### *Sponsors*

Child sponsors are introduced to *HOLD the children* and its mission in a variety of ways. A number of sponsors have been on a Mission Discovery short-term mission trip and have visited a sponsor school. While at the school they learn of the children's

needs and their opportunity to help via child sponsorship. These sponsors will often pick the child by name they wish to sponsor after spending a week in the community and becoming friends.

*HOLD the children* actively recruits child sponsors in the United States at churches, schools, and businesses. Schreier and Rohde along with other *HOLD the children* "advocates,"<sup>21</sup> go and tell the *HOLD the children* story to audiences in formal and informal settings. *HOLD the children* videos allow the audience to see and hear what happens at a rural school in Haiti. As the story of needy children is told, God touches people's heart to help. Schreier presented the *HOLD the children* program at one large church (1,200 weekly attendance) and sponsored twenty five children in one weekend.

Both Mission Discovery and *HOLD the children* have web sites that introduce people to short-term missions and child sponsorships respectively.<sup>22</sup> Each site is linked to the other.

Interestingly, it is not just individuals that participate in *HOLD the children*. Organizations take on sponsored children as well. At present, these various groups sponsor 48 children and include church organizations (Sunday school classes, youth groups, Bible study groups and vacation Bible schools), businesses, and civic clubs.

Sponsors receive a packet introducing their sponsor child and the school they attend. There is a photo of the child with their name, date of birth, family information and a brief description of the child, including hobbies and chores. There is also basic information about the family's community and country.<sup>23</sup>

Each month *HOLD the children* sends its sponsors a brief update. This

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<sup>21</sup> Advocates are friends of *HOLD the children* who want to spread the word about the program and help recruit new sponsors and donors.

<sup>22</sup> [www.missiondiscovery.org](http://www.missiondiscovery.org) and [www.holdthechildren.org](http://www.holdthechildren.org).

<sup>23</sup> See Appendix E for sample of child sponsor information.

includes a feature story on a school, child or some other relevant anecdote. These updates gently remind sponsors to pray for their child. The monthly correspondence also includes the sponsor's current balance for their sponsorship.

Sponsors are encouraged to write to their child. Each Christmas season *HOLD the children* invites sponsors to send a 6 inch by 9 inch envelope stuffed with items for their child to enjoy. These are shipped to all of the schools in a timely fashion to coincide with a Christmas party that sponsors help to provide for each school.<sup>24</sup> This has been a great success and a lot of fun over the years. In extremely poor countries where children have very little, a Christmas party brings great joy.

Sponsors know they have an open invitation to join *HOLD the children* staff on a trip to visit their sponsor child. Although this can be difficult and expensive for a sponsor, it is extremely rewarding. In 2009 approximately 30 sponsors visited their sponsor child in Haiti and Jamaica.

Those who sponsor children become some of *HOLD the children*'s best advocates. Their experience is so meaningful and heart warming that they share it with family and friends. This word of mouth advocacy and advertisement helps *HOLD the children* to continue to grow.

#### *HOLD the children Home*

Schreier had seen, experienced, and learned many of the challenges of life in a third world country. One of the disturbing realities of Haiti was the number of orphaned and abandoned children due primarily to HIV/AIDS. Many of these children end up as *restavèks* living in slavery.

In the spring of 2003 Schreier and Cherelus agreed that an orphanage was needed to help address this problem. Together they prayed to God for wisdom and

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<sup>24</sup> Church Sunday school classes have made Christmas cards for unsponsored children at the school Christmas party.

guidance on how best to proceed. It was decided that a small piece of property in Lavaud would be an ideal place to build a children's home. Schreier and Cherelus approached the Mayor of Lavaud with the idea. He was very supportive and said it was something he had wanted to do but was unable; he gave his blessing.

Mission Discovery's board of directors gave their approval to proceed with plans for the orphanage in the fall of 2003. Schreier and Cherelus then negotiated with the land owner for the 0.75 acre property in Lavaud that included a building that housed New Haitian Mission Baptist Church and *HOLD the children* school. The agreed purchase price was \$10,000 and a \$2,000 deposit was made. The orphanage would be built just a few feet from the church.

God provided the funds to purchase the property in Lavaud in the spring of 2004. This same year Helps International Ministry (HIM) of Asheville, North Carolina was contracted as architect of the building. Schreier drew a rough sketch of the orphanage based upon the best aspects of other buildings he had seen. HIM agreed to design the orphanage and assigned the project to Dale Slusser. The project became meaningful to Slusser as he himself was raised at Milton Hershey School for boys, an orphanage.

Ground was broken in April 2005 and work began on *HOLD the children Home*. The orphanage was designed to house 64 children. It measured 30 feet wide by 80 feet long, two stories made entirely of reinforced cement and block. The orphanage was designed for electric and plumbing even though there were no utilities in the community. The entire venture was estimated at a cost of \$250,000 and projected to be completed in five to seven years. Meeting building costs and construction time lines in Haiti was extremely difficult. The country was reeling from political upheaval, human rights abuses, failing economy, hunger and a variety of natural disasters.<sup>25</sup>

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<sup>25</sup> On February 29, 2004 President Aristide resigned amid rebel violence and international pressure. An Interim Government was put in place and the United Nations Security Council

Schreier and Cherelus hired Jacque Samuel, Certified Engineer, to be the General Contractor to oversee the building of *HOLD the children Home*. Samuel priced out each phase of the construction project and submitted the estimate for approval and payment. He hired local tradesmen and laborers to build the orphanage. This proved to be very beneficial to *HOLD the children* and NHMBCA as it generated a spirit of goodwill in the community. The project provided employment for construction workers and the anticipation of jobs when the orphanage became operational.

As the Lord provided funds construction progressed. In the spring of each year a mission team from Mission Discovery would spend a week in Port-de-Paix to work on the orphanage and serve the local community. The mission teams worked side by side with the Haitians to mix cement, lay block and to share their faith.

As Jacques Samuel directed the construction of *HOLD the children Home*, God was at work in his heart. Samuel viewed his work with *HOLD the children* as strictly business. But, for three years Samuel was prayed for and witnessed to by mission team members and Christians in the community. In January of 2008 Samuel exclaimed to Cherelus and Schreier, "I want to become a Christian!" Cherelus replied, "Hallelujah! Let's take care it right now." Samuel said, "No. I want to do it publicly with my wife at the crusade in April." A few months later at the crusade in Port-de-Paix Samuel and his wife publicly professed Christ as Savior. Samuel wanted the community to know he was a different man. His wife later confided that he truly was a different man—a born again man.

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deployed a Multinational Interim Force to help maintain law and order. In May, 2004 flooding killed an estimated 1,191 and 1,600 were missing and presumed dead. In September of 2004 Hurricane Jeanne claimed and estimated 3,006 lives, left over 300,000 homeless and destroyed 80 percent of Haiti's crops. 2005 through 2007 numerous floods, unabated due to 98 percent deforestation, forced people from their homes and destroyed harvests. Kidnapping became (and continues to be) a cottage industry in Port-au-Prince and surrounding areas. In 2008 four tropical storms hammered Haiti within a 2 month period and left an estimated 800 dead and 60 percent of the country's harvest destroyed; food prices sharply increased causing nationwide protests and riots to break out.

Cherelus recommended Jean-Louis Otandieu for orphanage administrator. Otandieu lived in Port-de-Paix with his family and pastored Nazareth Baptist Church. He was well educated and highly regarded by his peers and community.<sup>26</sup> Schreier and Cherelus formally interviewed Otandieu in May 2008 in Nassau, Bahamas. It was agreed that Otandieu would provide the skills needed to oversee the orphanage and he was hired as the Administrator of *HOLD the children Home*. He was instructed to visit orphanages and learn as much as possible to better prepare himself for his new mission.

In April 2009, *HOLD the children Home* was formally dedicated. The home was not yet completed but it would soon be operational. The dedication service was attended by national civil and religious dignitaries, foreign guests and hundreds of local adults and children. It was at this dedication service that Otandieu was introduced as *HOLD the children Home* Administrator and publicly charged with its oversight.

Cherelus, Rohde, and Schreier agreed in the fall of 2009 that *HOLD the children Home* would become operational January 1, 2010. A budget for 2010 was established based upon 30 orphans at a cost of \$5 per day per child. In order to fund this, sponsors were sought who would contribute \$1,825 per child per year. The plan was to open the orphanage with 10 children and allow the staff and children to grow together in their new environment.

Otandieu was responsible to vet and hire the staff necessary to begin operating the orphanage on January 1, 2010 with 10 children. Staff would include house parents, cooks, grounds keeper and 24 hour security. Orphaned boys and girls between the ages of 3 to 12 years old were to be recommended for *HOLD the children Home* by local pastors and authorities. Otandieu was responsible to learn the child's circumstances

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<sup>26</sup> Otandieu earned seminary diplomas in theology (1989) and pastoral studies (2006). He completed a course of study at the Université D'Etat D'Haiti Ecole De Droit et des Sciences Economiques de Port-de-Paix (1998-2002). He has taught at and been the director of a Bible school in Port-de-Paix. He has pastored at his current church since 1992.

as best he could to ensure that they are truly orphans.

*HOLD the children Home* officially opened on January 1, 2010 with 11 children. The excitement and joy of the grand opening was eclipsed by the devastating magnitude 7.0 earthquake that rocked southern Haiti on January 12. In spite of the severe destruction caused by the earthquake, *HOLD the children Home* was undamaged.<sup>27</sup> Plans to slowly grow the orphanage during 2010 were abandoned due to the great needs caused by the earthquake. The disaster created many more orphans.

*HOLD the children* and NHMBCA initiated contact with a number of pastors and leaders in Port-au-Prince to lend aid and assistance.<sup>28</sup> Children truly orphaned and without family would be considered for *HOLD the children Home* in Lavaud. Unfortunately the process to research and vet children was difficult due to the challenging circumstances created by the disaster.

The official ribbon-cutting and opening ceremony for *HOLD the children Home* was held on April 16, 2010. The home now had 23 orphans. Mission Discovery had a mission team of 28 present for the ceremony and to help complete work on the orphanage and share the gospel of Jesus Christ.

Walter Petty, owner and president of Atlantic Power Solutions in North Carolina, was on his second Mission Discovery trip to Haiti. Two years earlier he served with a mission team that worked at the orphanage. Petty estimated the electrical needs of the orphanage, school and church and committed to donate a diesel generator to the orphanage. Petty fulfilled his promise by shipping the generator, fuel tank, and accessories to Haiti in February, 2010. He then joined the mission team in April and

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<sup>27</sup> The orphanage is located 6 miles east of Port-de-Paix. Port-de-Paix is located 100 miles north of Port-au-Prince. Damage in this northern city was minimal.

<sup>28</sup> Schreier and Cherelus along with Mission Discovery staff have made numerous trips to Haiti since the earthquake with small medical mission teams and service workers. Cherelus met with pastors and leaders to assess needs and coordinate mission team efforts in and around Port-au-Prince. The magnitude of the disaster has complicated everything from finding water to drink to buying gasoline. Recovery from this catastrophe will take many years.

installed the unit. *HOLD the children Home* became the first and only building in Lavaud to have functioning electrical service.

*HOLD the children Home* was a vision given by God years earlier for such a time as this. The home opened to help orphaned children on January 1, 2010. Just 11 days later a catastrophe rocked Haiti that killed hundreds of thousands in moments and left thousands of children orphaned. Although *HOLD the children Home* had only a small number of beds available, they offered comfort and safety for a few of these children.

### ***HOLD the children Program Outcomes***

What difference has *HOLD the children* made in the lives of the children? Has its mission to advocate for and empower children via truth and compassionate care helped or hurt? Has the *HOLD the children* program had a positive influence in the lives it touches both in Haiti and the United States? Both facts and opinions support the effectiveness of the program.

In Port-de-Paix and surrounding communities, there were five schools in the sponsorship program for the 2008-2009 school year. These five schools combined to register 1,285 children as students. *HOLD the children* sponsored 270 children in four of the five schools.<sup>29</sup> Sponsorships and gift donations provided \$81,713 for the five schools during the 2008-2009 school year. Administrators acknowledge this is money they would not have had otherwise and were very thankful as it supplemented school tuitions and in kind community donations of rice, vegetables, chickens and labor service at the school (cleaning and maintenance).

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<sup>29</sup> Lavaud, Port-de-Paix, New Bethlehem, and Nazareth schools all had children in the sponsorship program. The school in Cabaret came into the program late in the school year, thus no sponsorships were registered for this year.

### *Government test results of HOLD the children students*

Haiti's Ministry of Education administers a general exam for students at the sixth level (equivalent to the sixth grade in the USA). Eighty-eight children attending *HOLD the children* schools in Lavaud and Port-de-Paix took the test in 2009. Eighty-three of the eighty-eight (94 percent) successfully passed the test.<sup>30</sup>

### *Interviews*

Participants in *HOLD the children* program were interviewed in the spring of 2009 to learn what impact *HOLD the children* had on various individuals associated with the program and to glean information on how the program was perceived and can improve.

One hundred structured interviews were completed with convenience samples taken in and near four schools that included Port-de-Paix, Nazareth, New Bethlehem, and Lavaud.<sup>31</sup> Those interviewed were: 1) sponsor children, 2) families of sponsor children, 3) teachers and administrators, and 4) community neighbors near a *HOLD the children* sponsor school. Questions sought information related to their circumstances and the influence of *HOLD the children* as they understood it.<sup>32</sup>

*HOLD the children* field assistant Francklin Antoine served as the interviewer. Antoine, fluent in Creole, French and English, interviewed each respondent, translated and recorded their answers in English on each interview sheet. Although most people asked to participate in an interview accepted, Antoine said a few people refused. Antoine encouraged both children and adults to speak freely because this would help make the sponsorship program better. He reported that teachers readily participated and did not hinder the children from participating. Antoine believes each person

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<sup>30</sup> The test administered by *Ministère De L'Education Nationale Et De La Formation Professionnelle Direction Départementale De Nord Ouest*, District: Port-de-Paix. Subjects tested: Creole, French, Social Studies, Science, and Mathematics.

<sup>31</sup> Lavaud = 23, Port-de-Paix = 24, New Bethlehem = 21, Nazareth = 32 for a total of 100 interviews.

<sup>32</sup> See Appendices F, G, H, and I for interview questions.

spoke truthfully and without fear or coercion.

#### *Sponsor children interviews*

A total of fifty-two children were interviewed at the four schools.<sup>33</sup> Their ages spanned from preschool to seventeen years old.<sup>34</sup> A majority of the children interviewed (65 percent) came from a family with both parents in the home.<sup>35</sup> This was a positive sign and one that probably reflects the influence of the local church on families. Eight of the children (15 percent) lived with relatives apart from their parents but were not asked why.

All of the children walked to school. Some were close by (one minute) and a few were a longer distance away (fifty minutes) but the average time it took most of the children to walk to school was fifteen to twenty minutes.

Forty-two children (81 percent) said they attended church regularly.<sup>36</sup> When asked, "Who is Jesus Christ?" forty-four (85 percent) children said, "God & Savior," while only eight (15 percent) children responded, "I don't know." When asked if there was a Bible in their home forty-seven (90 percent) said, "Yes." The positive spiritual influence of the family, church and school in the life of these children was reflected in their answers.

The biggest challenge most children faced was daily hunger. This topic was mentioned more than any other among everyone interviewed, both children and adults. Only eleven (21 percent) of the fifty-two children interviewed ate both breakfast and

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<sup>33</sup> Port-de-Paix school = 12 children; Lavaud school = 8 children; New Bethlehem = 10 children; Nazareth school = 22 children. Not all children answered every question in the interview therefore the total of results does not always total 52.

<sup>34</sup> Age and number of those interviewed: 17 years = 1; 16 years = 1; 14 years = 2; 13 years = 7; 12 years = 3; 11 years = 5; 10 yrs = 14; 9 years = 6; 8 years = 6; 7 years = 2; preschool = 3.

<sup>35</sup> Children interviewed with: 1) both parents = 34; 2) mother only = 7; 3) father only = 3; no parents = 1; no response = 3. Eight of these children lived with relatives apart from parents but was not asked why.

<sup>36</sup> One, Catholic; One, Seventh Day Adventist; most others attended a New Mission church in their community.

supper daily. Nineteen (37 percent) children said they did not regularly eat breakfast. Twenty-one (40 percent) children said they did not regularly eat supper. One child said he had no meals regularly.

The children were asked to explain why they ate only breakfast or supper. Stephanie, age 13 quipped, "...my family is not rich, how can I eat every single day?" Viola, age 11 said, "My family depends on God. We eat by chance." Yanel, age 16 opined, "When my mother does not have enough possibility, we have to go hungry." Erlande, age 12 states, "Mommy is not able to afford this life." Idoline, age 12 said, "Sometimes I hardly eat breakfast and the situations are so tough for our family we might even pass a day or two without food."

It is very difficult for parents in Haiti to find work. A word that was repeated over and over by the children was "possibility." They were hungry because their parents lacked the possibility of either working or finding food. Jean, age 11 stated, "Money is hard to find in this country so how can someone have the possibility to cook everyday?" Irosena, age 13 said, "We don't have the possibility." Rosermerline, age 13 said, "Because if Dad does not come home with money everyone has to stay like that [hungry]." Chimelie, age 13 states, "We don't have the possibility. People who eat everyday are well off but not our family because I explained to you before, we can't afford to."

When asked about *HOLD the children*, most of the children knew the program helped the school with lunches, supplies and even teachers' pay. Children were asked, "*How do you feel today?*" and "*Why do you feel this way?*" Jeusenaidine, age 7 responded, "Good. Because I find food to eat." Carline, age 9 said, "Thankful. I want to thank *HOLD*."

### *Families of sponsor children interviews*

Seventeen different family representatives were interviewed.<sup>37</sup> All said that they were happy with the education their child was receiving. The highest level of education achieved among those interviewed was grade nine. Dreams for their children's future were similar to many parents. They want them to become lawyers, doctors, engineers, musicians and pastors.

When asked if they knew what the *HOLD the children* program was, thirteen (76 percent) said "yes" and four (24 percent) said "no." Yet when asked if *HOLD the children* helped or hurt their family, all declared it was helpful. When asked how it was helpful, all said that it somehow helped with school finances or tuition.

Interviewed family members were asked, "Have you seen a difference in this school because *HOLD the children* has a program there? Yes / No. Explain." Sixteen (94 percent) said, "Yes." Their explanations included: "The teachers are being well paid." "No teacher will hold a strike for payment." "The teachers have smiles on their faces." "The children receive free food." "Things work better." "We paid more money before." "They don't send my child home for money any more."

Family members were also asked if they knew of or had dealings with other NGO's like World Vision or Compassion International. Ten (59 percent) said, "No." The remaining seven (41 percent) said they were aware of various agencies but were not currently receiving any aid or help.

*HOLD the children* program has helped provide tuition assistance, lunch programs, student uniforms, school materials, and capital improvements. It is clear that this has made an impact not only in the families of school children but also in the schools.

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<sup>37</sup> Convenience samples at Lavaud = 6 or 35 percent; New Bethlehem = 4 or 24 percent; Nazareth = 4 or 24 percent; Port-de-Paix = 3 or 18 percent, and included: 9 mothers (53 percent); 4 fathers (24 percent); 4 guardians (24 percent).

### *Teacher interviews*

Eight teachers were interviewed.<sup>38</sup> They were asked questions about their training, teaching service, and *HOLD the children*. Of the eight teachers questioned, one (13 percent) had undergraduate training; three (38 percent) went to level 12; one to level 6; one to level 4; one to level 3; and one did not answer the question. Subjects taught included French, math, and preschool. When asked if they would like to receive more training, all said, "Yes"

The teachers said they all enjoyed their profession but faced serious challenges such as student behavior and cooperation. Five (63 percent) of the teachers said they lacked necessary materials. One (13 percent) teacher said he was not being paid enough. Two (26 percent) teachers believed a cafeteria was needed. Another teacher was concerned for her "students' situations." When asked to explain this Junia responded, "Some students come to school without food and there is a moment they begin to cry for food."

All of the teachers knew about *HOLD the children* and said they believe the program is helpful for the school. Most of the teachers' statements focused on salary. Junia stated, "It would be very difficult for the director to pay us if it wasn't for *HOLD*." Alexis said, "Without this program we have no salary, no food for the kids." Vanie responded, "It is doing a good job in payments and does make a difference in students' lives."

### *Community interviews*

Thirteen interviews<sup>39</sup> were completed in four communities where *HOLD the children* school programs operate. The primary questions were, "Is the *HOLD the*

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<sup>38</sup> Convenience samples at Lavaud, New Bethlehem, Nazareth and Port-de-Paix: two teachers from each school were interviewed.

*children* school a good neighbor and can the community see a difference in the school because of the program?"

Interview respondents included four merchants (32 percent), five housekeepers (38 percent), a taxi driver (7.5 percent), a farmer, a nurse, and a student. Some attended the New Haitian Mission Baptist Church where the school was located but not all. When asked about the schools in general, all believed the school near them was a good neighbor and doing a good job. Only two (15 percent) people gave negative comments about a school. One person said there was, "...too much water on the ground."<sup>40</sup> Another person stated that the children had "...no place for recreation."

Respondents were asked if they knew what *HOLD the children* was and if it made a difference in the community. Six (46 percent) had not heard of *HOLD the children*. Seven (54 percent) said the program helped the schools financially so they could pay teachers and feed the children. Francoio noted, "It helps build the school's reputation in our community."

Most of those interviewed were familiar with other NGO's by name only. They said these organizations help in time of need with aid. Two (15 percent) people mentioned specifically that Compassion International gave food and school supplies to students.

The last question on the interview was, "What do you believe is Haiti's biggest challenge or problem?" People gave a variety of answers including poverty, insecurity, sewage, ambition and lack of unity. But the answer given most was hunger.

#### *Sponsor surveys*

Three hundred and fifty questionnaires were mailed to sponsors and

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<sup>39</sup> Convenience samples were taken in the neighborhoods that surround *HOLD the children* schools in Lavaud, New Bethlehem, Nazareth, and Port-de-Paix.

<sup>40</sup> Land areas around schools are not graded properly for drainage and runoff. Standing water can be problematic drawing mosquitoes and unwanted bacteria.

ninety-four (27 percent) responded.<sup>41</sup> Although the response was limited, sponsors that participated were very positive in their comments about child sponsorship.

Most participants sponsored one child but a few sponsored multiple children with *HOLD the children* and other agencies (Compassion and World Vision). One family sponsors six children. When asked, "Why do you sponsor a child?" this sponsor replied, "God wants me to. I enjoy pleasing him." That God somehow moved a person to help was echoed repeatedly. Others cited the Bible saying, "It is a biblical mandate to take care of orphans." And, "Because of the great need and to follow the Lord's command to care for the poor." Some sponsors said they just love children and want to help any way they can.

Sponsors were asked, "What difference has sponsoring a *HOLD* child made in your life?" Most expressed satisfaction in helping the less fortunate. "I am happy I can help and share my joy in helping others," stated one sponsor. "We are so blessed, that it would be difficult to answer this. We love having a part in this!" declared another sponsor. "My life is richer knowing I can use the blessings God has given me to bless someone else." Other sponsors said it made them more sensitive to the needs of the poor. "We are more aware of the terrible conditions the young ones live under." Another sponsor responded, "I have become more aware of the plight of orphans, particularly in poor countries."

Many sponsors expressed thankfulness not only for their own blessings but also for the opportunity to help others, especially children. "It has definitely made me more thankful for the blessings I have and more willing to 'hold them loosely.'"

When asked, "Have you ever met your sponsored child?" Most wrote, "No, but I would like to." Mission Discovery and *HOLD the children* provides opportunities for sponsors to meet their children. Some sponsors have been on short-term mission trips

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<sup>41</sup> Questionnaires were sent to every *HOLD the children* sponsor.

and have met their sponsored child. They wrote the following about their experiences:

"It was exciting and frustrating. I don't know Creole nor sign language but it was enjoyable just making the connection and seeing them healthy and well." "Awesome! Unforgettable! It was wonderful to meet her mother as well." "Unbelievably joyful and painful." "Emotional and life changing." "He is a person to me—not just a number." It made it more personal—not just sending money ...." And, "It was very humbling."

Sponsoring a child is a powerful experience. Sponsors not only make a financial commitment but a spiritual one as well. When asked if they prayed regularly for their child the majority said they did. Most of those who responded "No" to the question also wrote a note in the margin saying something like, "No, but I need to" or "I should" or "I have good intentions but I do not pray enough."

### **Evaluation and Lessons for *HOLD the children***

Based upon research, *HOLD the children* does a number of things well. It includes a ministry strategy that follows the Two Hands Ministry Model of Jesus and incorporates bottom-up and top-down approaches to help the needy. On the other hand, *HOLD the children* is a relatively young and small organization that has room for growth and improvement. Ways that *HOLD the children* can improve will be stated as a plan of action.

#### ***What HOLD the children does well***

*HOLD the children's* philosophy of ministry and model of operation are grounded in Scripture and follow Christ's model. *HOLD the children* seeks to imitate the "Two Hands Ministry Model of Jesus." Christ ministered to the needy by extending the *hand of truth* and *hand of compassion*. In this way the love of God is demonstrated to the 'least of these' (Matthew 25:40). The approach is holistic ministry that addresses both people's spiritual and physical poverty.

*HOLD the children* is focused on helping poor children. There are many elements of poverty that need attention and large organizations like World Vision are equipped with staff and finances to serve multiple needs. *HOLD the children*'s primary concern is the holistic care of children.

*HOLD the children* currently has a number of bottom-up plans in process. Obtaining clean drinking water is difficult in Haiti.<sup>42</sup> A water purification system has been donated and delivered to *HOLD the children Home*. The plan is to set-up the water treatment system on the orphanage property and to provide clean water for *HOLD the children Home*, schools and the community. The water-system is intended to be a cottage industry that will provide valuable clean water and employment. Persons from the community will be hired to help operate the water purification plant. Purified water will be provided to the community at an affordable price. This will benefit the community in general and will help generate income to operate *HOLD the children Home*.

*HOLD the children Home* is planning to purchase animals for the orphaned children to care for, to teach the children animal husbandry, responsibility, and help provide food for the home.

There is a need for vocational training in Haiti. *HOLD the children* is planning to provide adult vocational training at its schools that will include the basic educational skills of reading, writing and math as well as vocational training such as sewing, construction, auto-mechanics, etc. The program will begin at one *HOLD the children* school as a pilot program.

*HOLD the children* in partnership with NHMBCA has been providing leadership training in Port-de-Paix and Port-au-Prince for the past eight years. Annual leadership

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<sup>42</sup> "Haiti's rural population has little access to safe water; only 7.9 percent have access to water supplied by a public or private company, compared to 28 percent in the metropolitan area." Dorte Verner, "Making Poor Haitians Count: Poverty in Rural and Urban Haiti Based on the First Household Survey for Haiti." World Bank Policy Research Working Paper 4571, March 2008. 40.

training is provided for church leaders and for school administrators and teachers.

Seminary professors, pastors, and school professionals from the USA have volunteered to provide a week of seminars in Haiti. This has become very popular and has grown each year. In 2010, three days of seminars were delivered with an average of seventy church leaders and one hundred school teachers in attendance. At the end of the program the teachers were pleading for more training. It was a successful event.

*HOLD the children* has made it a priority to feed the children at its schools. The interviews have made it clear that for Haitians, hunger is a major problem. Schreier has witnessed first hand how hungry some families are. A few years ago the children at the Lavaud school were being fed a cooked lunch of rice and beans with a small piece of chicken covered with Creole sauce. The children lined up at the outdoor kitchen for their meal. As each child received a plate of food they returned to their classroom to sit and eat. One little boy received his plate but did not return to the classroom. He walked to the edge of the school property and went behind a row of bushes. Schreier followed to see where he was going. Gathered behind the bushes were his mother and two younger siblings—they all shared the lunch.

*HOLD the children* and NHMBC have begun a feeding program in Port-au-Prince. The meals are served to the needy displaced by the earthquake and living in a tent community near the main airport. The meals are prepared and served by NHMBC members. The amount of food prepared is determined by the amount of money provided by donors to Mission Discovery / *HOLD the children* and NHMBC.

*HOLD the children* and Mission Discovery work in communities to build infrastructure to help address poverty. Short-term mission teams bring help, enthusiasm and funds to a local community. They work along side the nationals to construct schools, churches and orphanages. Local construction professionals and laborers are

hired to work on these projects. Once a facility is built it is staffed by Haitians. This provides jobs in the community and is an example of bottom-up help for the poor.

*HOLD the children* schools provide a good basic education. Students are learning and have tested well in government tests. Comments by both students and teachers demonstrate that *HOLD the children* is having a positive impact in the schools.

*HOLD the children* along with NHMBCA also employ a top-down approach to help the poor by seeking to influence national, district and local government officials.

The Northwest district senator is familiar with *HOLD the children Home* and has pledged to help improve the road to Lavaud. This would allow easier access to the facility and quicker transport for orphanage children being taken to a medical facility or for supplies to be delivered.

#### *Ways HOLD the children can improve domestically*

*HOLD the children* can improve domestically by creating a "code of conduct." *HOLD the children* operates as a Christian NGO under the authority of Mission Discovery's board of directors. Mission Discovery has created an organizational manual that sets guidelines and proper behavior for employees. Based upon the Ethics and Accountability research presented in chapter three, *HOLD the children* ought to develop a code of conduct that is in line with Mission Discovery's organizational manual but focused more specifically on *HOLD the children* staff (paid and volunteer, national and foreign), operational procedures, expectations, and accountability reporting.

*HOLD the children* needs to improve its web presence. An organization's web page is often the first place an interested party goes to investigate the organization. This first impression is critically important.<sup>43</sup>

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<sup>43</sup> Glewwe, Rutledge and Wydick note, "Because the internet is so vital today for fundraising in the child sponsorship industry, posting pictures of children, and other contact between potential sponsors and potentially sponsored children, we assumed (correctly, we believe) that any such

World Vision and Compassion International have visually appealing web pages that are uncluttered and their story is presented clearly. Their web pages are easy to navigate and do business on. They have made a substantial investment in their web presence.

*HOLD the children's* web presence does not adequately reflect its story, passion to help poor children and how the sponsorship program operates. Each page must identify its purpose and be easy to navigate. The web page must clearly state the needs of children and how a potential sponsor or donor can help. Sponsoring a child must be an easy process that captures necessary sponsor information so *HOLD the children* staff can then connect the sponsor with a needy child. The web page must be supported by an online payment system like PayPal or Authorize.Net that makes donating easy, quick, safe and secure. The web page needs to host a "documents library" where site visitors can retrieve informational documents concerning *HOLD the children*, Haiti, third world development and more. The web page should be linked to Vimeo and YouTube so visitors can access relevant video stories and documentaries. The web page needs to develop a store with a shopping cart for purchasing *HOLD the children* gear (hats, shirts, etc.). People would be able to make purchases of items to help the families and children in Haiti. For example a person could buy a needy family a pig, goat, or chicken for a certain price.<sup>44</sup> Also in the store would be larger items needed to operate the schools and orphanage such as generators and building supplies. *HOLD the children* must make the investment necessary to create a web page that makes a great first

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organization of significant scope must maintain a presence on the internet." Paul Glewwe, Laine Rutledge, and Bruce Wydick. "Does International Child Sponsorship Work? A Six-Country Study of Impacts on Adult Life Outcomes." November 20, 2010, 1.

[www.econ.gatech.edu/files/seminars/glewwe%20paper.pdf](http://www.econ.gatech.edu/files/seminars/glewwe%20paper.pdf) (accessed February 10, 2011).

<sup>44</sup> *HOLD the children* has priced animals, chickens, clothing and food items and more in the Port-de-Paix area. The details of how to implement the program fair and equitably would need to be worked out.

impression, which is easy to navigate and is highly functional. The reason this web presence is so important is to be able to address Haiti's poverty top-down.

*HOLD the children* needs to strengthen its financial base. One of the primary reasons *HOLD the children*'s web presence is weak is due to funding—good web pages are expensive. *HOLD the children*'s budget over the past ten years has been primarily sponsor driven, cash in—cash out spending for its school program. As the organization has grown and projects have expanded, a need for more personnel and professional expertise has been created.<sup>45</sup> Therefore, to increase funding and to develop a financial plan of action *HOLD the children* needs professional help.

#### *Ways HOLD the children can improve in Haiti*

Poverty is a very complex phenomenon that has perplexed bright thinkers and has shown little positive response to the generous application of aid over the decades. *HOLD the children* staff must invest more time and energy in prayer, meaningful study of relevant literature, careful application of biblical principles in its work with the poor and listening to the Haitian community.

An organization's best intentions can do more harm than good. Corbett and Fikkert captured this idea in the title of their excellent book, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself*.<sup>46</sup> The Apostle Paul said, "For I testify about them that they have a zeal for God, but not in accordance with knowledge" (Romans 10:2).

*HOLD the children* must be bold in caring for the poor but culturally

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<sup>45</sup> For example, *HOLD the children Home* cost approximately \$250,000 from idea (2003) to operation (2010). This included purchasing property, hiring an architect, hiring a building engineer and contractor, materials and shipping, labor, furniture, and initial staffing. God provided this funding through numerous donors and grants—beyond sponsorship income.

<sup>46</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself* (Chicago: Moody Publishers, 2009).

sensitive. Missionary Miriam Adeney was reminded by an African Christian about Americans with this story:

Elephant and Mouse were best friends. One day Elephant said, "Mouse, let's have a party!" Animals gathered from far and near. They ate. They drank. They sang. And they danced. And nobody celebrated more and danced harder than Elephant. After the party was over, Elephant exclaimed, "Mouse, did you ever go to a better party? What a blast!" But Mouse did not answer. "Mouse, where are you?" Elephant called. He looked around for his friend, and then shrank back in horror. There at Elephant's feet lay Mouse. His little body was ground into the dirt. He had been smashed by the big feet of his exuberant friend, Elephant.<sup>47</sup>

"Sometimes, that is what it is like to do missions with you Americans," the African storyteller said. "It is like dancing with an elephant."<sup>48</sup>

In order to better serve the poor we need to learn about them and their culture. Jeffrey Sachs said one way to do this is by "poverty mapping," that is taking household surveys to learn their problems.<sup>49</sup> *HOLD the children* has initiated this process by interviewing in four communities but this avenue of information gathering needs to be pursued more regularly.

One approach that would be helpful is called "Participatory Learning and Action" (PLA).<sup>50</sup> Ravi Jayakaran, development practitioner in India explains, "It is important to understand a community's view of reality. This realization has now moved beyond the realms of nongovernmental organization to influence major development agencies, universities and government agencies, all of which have now started using Participatory Learning and Action (PLA) on a wider scale. Christian development agencies, however, have fallen short of learning from others the crucial need to understand the spiritual

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<sup>47</sup> Miriam Adeney, "When the Elephant Dances, the Mouse May Die: The Dangers of Short-Term Missions," *Short-Term Missions Today*, 2000, 8.

<sup>48</sup> Adeney, "When the Elephant Dances, the Mouse May Die," 8.

<sup>49</sup> Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Times* (New York: Penguin Books, 2005), 83.

<sup>50</sup> Participatory Learning and Action (PLA) is an umbrella term for a wide range of approaches and methodologies, including Participatory Rural Appraisal (PRA), Rapid Rural Appraisal (RRA), Participatory Learning Methods (PALM), Participatory Action Research (PAR), Farming Systems Research (FSR), and Méthode Active de Recherche et de Planification Participative (MARP). The common theme is the full participation of people in the processes of learning about their needs and opportunities, and in the action required to address them.

reality of communities as the community sees it. Holistic PLAs can aid us to understand more fully and to analyze the holistic worldview of the communities with which we work.<sup>51</sup> This kind of participatory learning would be helpful in understanding hunger and its effect on Haitian communities.

Another approach known as "Appreciative Inquiry" (AI) seeks to find a community's strengths and apply them to problem solving. AI was developed in the mid-1970s by David Cooperrider and his colleagues at Case Western Reserve University.

Practitioners Dirk Booy and Sarone Ole Sena write,

Throughout the modern history of education and development, interventions have matured from emptiness based (banking approach) to weakness based (problem solving) and finally to strength based (Appreciative Inquiry). The first approach assumes that rural and urban communities are 'empty,' lacking capacities, skills, hope, spirit and resources to build upon. The second approach assumes that communities are 'half empty' or weak, with many problems. Through community participation the situation can be improved, provided that bottlenecks and problems are fixed. The third approach builds on existing community capacities and strengths assumed to be present in every rural and urban setting. Appreciative Inquiry assumes the principle of 'the glass is half full, not half empty,' and it is strength based.<sup>52</sup>

Appreciative Inquiry is a positive, bottom-up strategy that can help a community learn its strengths and apply them to solve problems. AI is an empowering approach that raises the percentage of problem solving sustainability. This design was used in the design of the interviews and needs to be continued to be used. By using PLA and AI inquiry techniques in the communities where *HOLD the children* operates it will continue to obtain valuable information that can help it serve the poor more effectively.

*HOLD the children* must do a better job of disseminating information to the schools, communities, and with sponsors. Field interview results revealed that teachers, students, and neighbors living near *HOLD the children* sponsor schools have an unclear

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<sup>51</sup> Ravi I. Jayakaran, "Holistic Participatory Learning and Action" in Bryant Myers, ed. *Working With the Poor: New Insights and Learnings From Development Practitioners* (Colorado Springs, CO: Authentic, 2008), 31.

<sup>52</sup> Dirk Booy and Sarone Ole Sena, "Capacity Building Using the Appreciative Inquiry Approach," in, *Working With the Poor*, 38.

understanding of the sponsor program and how it works. *HOLD the children* needs to develop school and community-appropriate information packets that describe the program's mission and local operation guidelines. *HOLD the children* representatives need to hold community meetings to explain the program and answer questions from teachers, administrators, and the community.

*HOLD the children* sponsors indicated they greatly appreciated participating in the program but would like more information on their sponsor child. *HOLD the children* sends out a generic monthly update to each sponsor that will highlight a particular school or country. Sponsors indicated they would like more. In order to provide more specific and relevant data on children more staff will be needed. In Haiti this means hiring help for Antoine, *HOLD the children*'s Field Assistant. This help will need to visit schools more often to interview teachers, sponsor children and take pictures and record correspondence from the children to their sponsors. In the USA, *HOLD the children* will need to employ more workers to process and format the information for sponsors. The process can work in reverse as well. Sponsors can write their children more often if they wish to. The additional staff and Cherelus' church members can help process and translate the correspondence.

*HOLD the children* must clearly define its mission and prepare short-term mission teams before they embark on their mission trip. Mission Discovery mission teams regularly serve at *HOLD the children* schools and orphanage on short-term trips. Haiti is a third world country that can shock new missionaries. Extreme poverty, wide spread hunger, environmental destruction, and broken or non-existent infrastructure can convince a visitor from the first world that a major disaster has occurred and that "relief" efforts are needed. The sad truth is, normal living conditions in Haiti are very challenging. Even the deadly earthquake of January 12, 2010, as devastating and heartbreaking as it was—simply added misery to difficulty.

It would be easy to mistake Haiti's normal circumstances for catastrophic disaster. How one assesses a country's or community's circumstances determines how help or aid will be appropriated to the situation—whether the need is relief, rehabilitation or development.<sup>53</sup>

*HOLD the children* needs to reevaluate its plan of action for its schools and orphanage under the template of these three assessment levels. With this reassessment, a long range strategy policy needs to be devised. This strategy would include educational goals, schools and orphanage sustainability projections, the incorporation of micro-business plans for program sustainability and an eventual exit plan for *HOLD the children*. As difficult as things look in Haiti at present, an exit strategy should be included for our Haitian colleagues to prepare for.

*HOLD the children's* strategy policy should then be made available to the public. It ought to be shared with mission teams so they understand the bigger picture of what is taking place in Haiti and what part of the over-all plan they are helping with. This strategy policy would also be beneficial to share with potential donors and grantors.

#### **Conclusion: *HOLD the children* To Continue Ministry in Haiti**

Based upon the 100 interviews with students, teachers, parents, and community members, it was found that the primary issue of Haitians in and near the city of Port-de-Paix is hunger. *HOLD the children's* is addressing this problem in its sponsor schools and orphanage by providing daily nutritious meals for its children. *HOLD the children* also helps the local community by providing employment at its schools and orphanage. It is recommended that *HOLD the children* continue its support of Haiti's children and communities by its child sponsorship program, school lunch initiative, orphan care, and its leadership training seminars.

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<sup>53</sup> Corbett and Fikkert, *When Helping Hurts*, 104-113.

God loves and cares for all people and pays particular attention to society's vulnerable—widows, orphans and the poor. The gospel of Jesus Christ provides help for the whole person—spirit and body—as demonstrated by the “Two Hands Ministry Model of Jesus.” The *hand of truth* and the *hand of compassion* lift up fallen people.

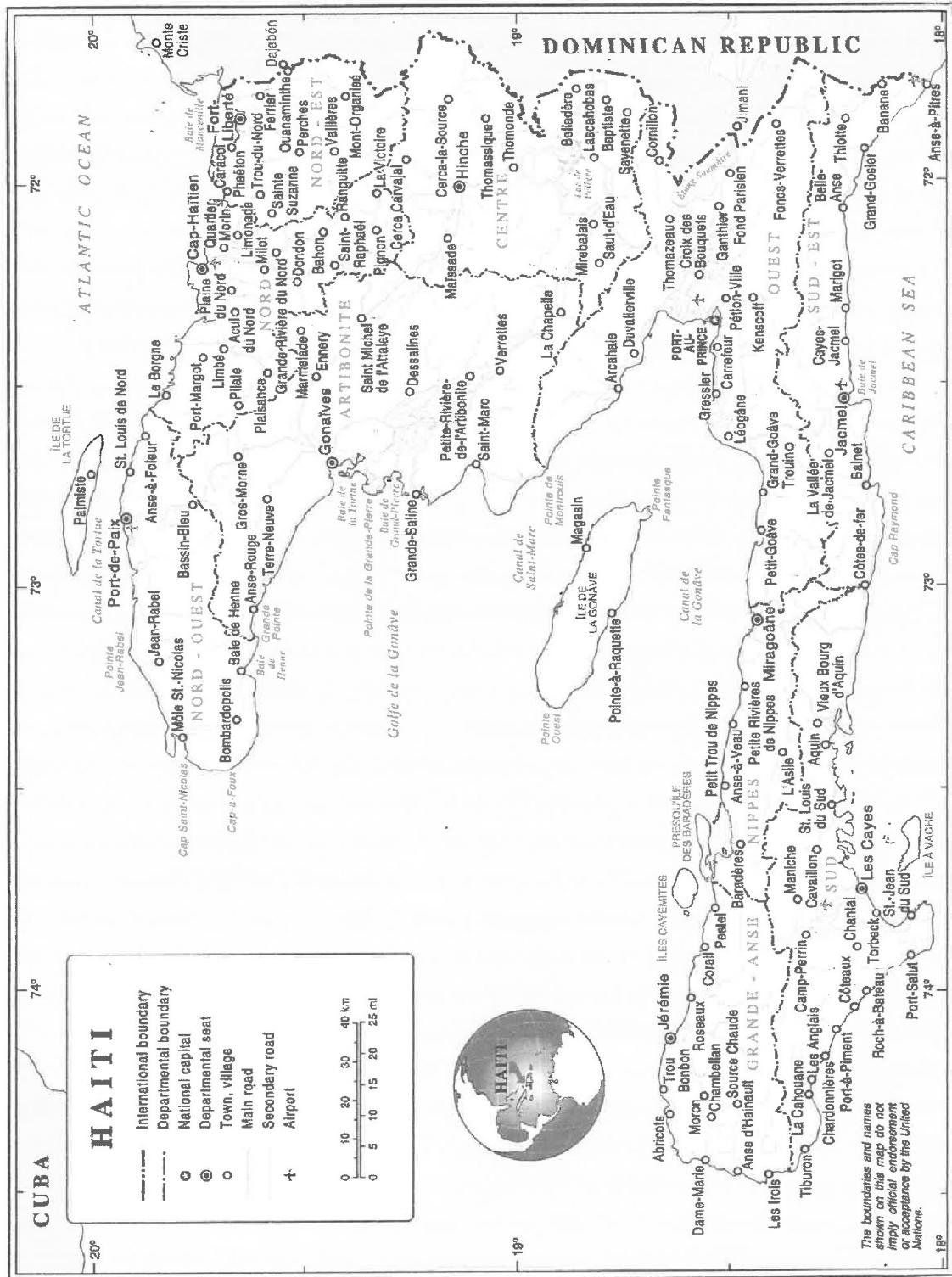
Sadly 1.4 billion people live in extreme poverty—existing on \$1 a day or less. Paul Collier reminds us that, “...within the societies of the bottom billion there is an intense struggle between brave people who are trying to achieve change and powerful groups who oppose them. The politics of the bottom billion is not the bland and sedate process of the rich democracies but rather a dangerous contest between moral extremes. The struggle for the bottom billion is not a contest between an evil rich world and a noble poor world. It is within the societies of the bottom billion, and to date we have largely been bystanders.”<sup>54</sup>

*HOLD the children* is not a bystander, it is a ministry of practical compassion in the poorest country in the Western Hemisphere. With eighty percent of its people living in poverty, Haiti is a country in crisis that has created a generation of children at risk. Imitating Jesus' example, *HOLD the children* reaches out to touch Haiti's poor children with the *hand of truth* and the *hand of compassion*—helping them to help themselves out of poverty.

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<sup>54</sup> Paul Collier, *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It* (New York: Oxford University Press, 2007) 192.

## APPENDIX A: HAITI MAP



## **APPENDIX B: MISSION DISCOVERY DOCTINAL STATEMENT**

We believe the Bible to be the inspired, infallible, and authoritative word of God.

We believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

We believe that for salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely necessary.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

## APPENDIX C: HOLD THE CHILDREN 2009 BUDGET

<b>REVENUE</b>			
Revenue Accounts	2009 YTD	2009 Budget	
<b><i>HOLD the children</i></b>			
<i>HOLD</i> Child Sponsorship			
<i>HOLD</i> HA-PPX	\$ 81,713	\$ 85,000	
<i>HOLD</i> HA-CH	\$ 5,522	\$ 7,500	
<i>HOLD</i> JA-VCF	\$ 15,328	\$ 12,500	
<i>HOLD</i> JA-JCSD	\$ 16,655	\$ 15,000	
<i>HOLD</i> GT-ANT	\$ 3,235	\$ 5,000	
<b>TOTAL <i>HOLD</i> the children</b>	<b>\$ 122,453</b>	<b>\$ 125,000</b>	
<b><i>HOLD the community</i></b>			
<i>Htc</i> Home LaVaud			
Construction / Expansion	\$ 46,449	\$ 95,000	
Operation	\$ 4,970	\$ 75,000	
<i>Crisis/Disaster Response</i>	\$ 1,800	\$ 7,500	
<b>TOTAL <i>HOLD</i> the community</b>	<b>\$ 53,219</b>	<b>\$ 177,500</b>	
<b><i>HOLD the church</i></b>			
Leadership & Evangelistic Outreach (Haiti)	\$ 5,570	\$ 16,000	
PAX Church-School Property / Construction	\$ -	\$ 25,000	
Pastor Sponsorship	\$ -	\$ 5,000	
<b>TOTAL <i>HOLD</i> the church</b>	<b>\$ 5,570</b>	<b>\$ 46,000</b>	
<b>General Fund</b>			
<i>HOLD</i> General Fund	\$ 9,212	\$ 10,000	
<b>TOTAL <i>HOLD</i> General Fund</b>	<b>\$ 9,212</b>	<b>\$ 10,000</b>	
<b><i>HOLD Staff Salary / Benefits</i></b>			
Administrator	\$ 51,118	\$ 48,000	
Director	\$ 24,538	\$ 30,000	
<b>Total <i>HOLD</i> Staff Salary / Benefits</b>	<b>\$ 75,656</b>	<b>\$ 78,000</b>	
<b>Misc Accounts</b>			
<i>Htc</i> Merchandise Sales	\$ 469	\$ 2,500	
<b>TOTAL Misc Accounts</b>	<b>\$ 469</b>	<b>\$ 2,500</b>	
<b>TOTAL REVENUE</b>		<b>\$ 266,579</b>	<b>\$ 439,000</b>
<b><i>HOLD Admin Budget</i></b>		<b>\$ 28,889</b>	<b>\$ 46,100</b>
<b>Mission Discovery Admin Fee</b>		<b>\$ 10,809</b>	<b>\$ 27,660</b>
<b><i>HOLD Administrative Expenses</i></b>			
Travel Expense (T & E)	\$ 16,100.36		
Marketing Expense	\$ 9,032.34		
Office Supplies / Postage / Printing	\$ 7,048.91		
<b>Admin Totals</b>	<b>\$ 32,182</b>	<b>\$ 28,889</b>	

**APPENDIX D:**  
**HOLD THE CHILDREN 2009 CONTRIBUTION AND DISTRIBUTION**

Country / City	School	2009 Contributions	2009 Monthly Distribution	Distributions 2009 YTD	Distributions 2008
Jamaica	VCF	\$ 15,328	\$ 1,150	\$ 14,250	\$ 23,760
	JCSD	\$ 16,655	\$ 750	\$ 11,000	\$ 11,040
Port-de-Paix, Haiti	NHMBA Schools	\$ 81,713	\$ 4,500	\$ 60,450	\$ 56,500
Cap Haitian, Haiti	Christian Allaince	\$ 5,522	\$ -	\$ 3,200	\$ -
Guatemala	Escuela Integrada	\$ 3,235	\$ -	\$ 2,248	\$ -
	<b>Grand Total</b>	<b>\$ 122,453</b>	<b>\$ 6,400</b>	<b>\$ 91,148</b>	<b>\$ 91,300</b>

APPENDIX E: HOLD THE CHILDREN CHILD INFORMATION PAGE



*My sponsored child*



**Lousenie Pierre**

HA-001A-017

Age: 11

Birthday--Jan 24, 1999

Lousenie arrived at the *HOLD the children* Home in March 2010. She lives at the Htc Home and goes to school next door at the NHMBA School in LaVaud.

## APPENDIX F: SPONSOR CHILD INTERVIEW

Haiti

Interviewer: Francklin Antoine

Date: \_\_\_\_\_

Child's name: \_\_\_\_\_

Age: \_\_\_\_\_

New Mission School: \_\_\_\_\_

Grade: \_\_\_\_\_

### *School*

1. How many years have you attended school?
2. What do you like best about school?
3. How many days a week do you attend school?
4. How long does it take you to walk to school?
5. Do you eat breakfast before school? Yes / No If no, explain (write on back).
6. Do you eat supper/dinner each evening? Yes / No. If no, explain (write on back).
7. When I grow up, I want to be a (doctor, teacher, musician)?
8. Do you know how to read and write? (let them print / write their name here)
9. Do you know what *HOLD the children* is? Yes / No (circle) If yes, ...
10. Do you know who your sponsor is? Yes / No. Who:
11. Do you know how *HOLD the children* Program helps your school? Yes / No  
If yes: How does it help?

### *Family*

12. Do you have a: Mommy? Yes / No. Daddy? Yes / No? How many brothers and sisters do you have? brothers \_\_\_\_\_, sisters \_\_\_\_\_
13. Who do you live with? (circle) parents, aunt/uncle, grandparent, friends, other
14. When was the last time you were sick? \_\_\_\_\_. Did you go to a doctor: Yes / No
15. How do you feel today? (circle any or add ): happy, good, sad, afraid, hungry, hurt, thankful, lonely, tired, sick, strong, funny, .....

Why do you feel this way?

### *Faith*

16. Do you attend church? Yes / No. If yes: What church:
17. Who is Jesus Christ? Circle one: "I don't know." "A person." "God & Savior"
18. Is there a Bible in your home? Yes / No. Who reads it? Mommy / Daddy / Me.

## APPENDIX G: FAMILY OF SPONSOR CHILD INTERVIEW

Haiti

Interviewer: Francklin Antoine

Date: \_\_\_\_\_

Name: \_\_\_\_\_

Parent / Guardian or relationship to child: \_\_\_\_\_

Child's name: \_\_\_\_\_ Age: \_\_\_\_\_

New Mission School: \_\_\_\_\_ Grade: \_\_\_\_\_

### *School*

1. How long has your child (ren) attended this New Mission school?
2. Are you happy with your child's (ren) education? Yes / No (circle) Explain:
3. Will you send your child (ren) to another school once he/she is finished at New Mission? Yes / No (circle). Why?
4. What is your dream for your child's future?
5. Do you pay tuition for your child (ren) to attend school? Yes / No? Explain. If 'Yes': How much? 100%, 50%, 10%. If 'No': Why not?
6. Did you go to school? Yes / No (circle). How many years? \_\_\_\_\_. Did you learn how to read and write? Yes / No (circle). Would you like to receive adult education? Y / N
7. Are you working for pay? Yes / No (circle) What is your occupation?

### *HOLD the children*

8. Do you know what the *HOLD the children* program is? Yes / No.
9. Has the *HOLD the children* program helped or hurt your family? Helped / Hurt (circle) Explain:
10. Have you seen a difference in this school because *HOLD the children* has a program there? Yes / No (circle). Explain:
11. What would you like to tell the Director of *HOLD the children*? (He wants to know your thoughts about this school program.)
12. Have you participated in other programs like *Compassion* or *World Vision*?

Yes / No. What Program (s)? How did they help you? Is their help still available?

Did you experience problems with these programs? Yes / No. Explain:

## APPENDIX H: TEACHER INTERVIEW

Haiti

Interviewer: Francklin Antoine

Date: \_\_\_\_\_

Teacher's Name: \_\_\_\_\_

New Mission Church – School: \_\_\_\_\_

1. How long have you been a teacher?
2. How long have you taught at this school?
3. What is your highest level of training?
4. What subject (s) do you teach?
5. What do you like best about teaching?
6. What do you find most challenging about teaching?
7. What are some problems at this school that make teaching difficult?
8. Do you know what the *HOLD the children* program is and what it does? Yes / No
9. Do you believe the *HOLD the children* program is helping in this school? Yes / No Explain:
10. How could the *HOLD the children* program better serve teachers and the school?
11. What are some student success stories you can share? (This is very important – Htc would like as many of these as we can get. If necessary, have the teacher write out the story with as many details as possible.)
12. Would you like to receive more teacher's training? Yes / No What areas of training would you like to receive most?
13. What else would you like to tell the Director of *HOLD the children*? (Good or bad)

## APPENDIX I: COMMUNITY INTERVIEW

Haiti

Interviewer: Francklin Antoine

Date: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Occupation: \_\_\_\_\_

Age: \_\_\_\_\_

Family: Married / Single. Number of children still living at home:

1. What New Mission Church / School is near you?
2. Do you attend church? Yes / No (circle) If 'yes', where?
3. Is this school a good neighbor? Yes / No (circle) Please explain:
4. What do you like about the school?
5. What do you not like about the school?
6. Do you believe the school is doing a good job in educating its students?  
Yes / No Explain:
7. Do you know what *HOLD the children* is? Yes / No. If yes – do you believe it has helped the school and community? Explain:
8. Are you familiar with *World Vision, Compassion*, and programs like these? Yes / No (circle) Do you believe they help or hurt the community? Explain:
9. What do you believe would help improve this community the most?
10. What do you believe is Haiti's biggest blessing or attribute?
11. What do you believe is Haiti's biggest challenge or problem?

## APPENDIX J: CHILD SPONSOR QUESTIONNAIRE

Dear Child Sponsor,

Would you please answer a few questions for *HOLD the children*? It will help us serve you and your sponsor child better. If you need more space to answer any question either write on the back of this page or add a page. You may sign your name if you wish or let it be anonymous. *Please return the questionnaire this month in the enclosed envelope.*

Thank you for your help.

In His *HOLD*,

Don Schreier, Director

1. How many *HOLD* children do you sponsor? \_\_\_\_\_
2. Do you sponsor any children with another agency? Yes / No. (circle please)
3. How long have you sponsored your child? \_\_\_\_\_
4. How do you pay the sponsorship fee: monthly, quarterly, annually? (circle please)
5. Do you pray regularly (daily) for your sponsor child? Yes / No. (circle please)
6. Why do you sponsor a child?
7. What difference has sponsoring a *HOLD* child made in your life?
8. Have you ever met your sponsor child? Yes / No (please circle)  
If yes, what was the experience like for you?  
If no, would you like to meet your sponsor child? Why? or Why not?
9. Child sponsorship makes one more aware of the many difficulties of the poor. In what ways has God challenged you to become more involved with the poor?
10. How can *HOLD the children* better serve you and/or your church?

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